

CARPATHO~RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage



FROM THE EDITOR

Recently, an article appeared in the press by Los Angeles Times Syndicate writer Joseph Sobran entitled "Anti-Ruthenian? For Shame!" It naturally attracted our attention immediately. The title of this stimulating article, however, is somewhat deceptive in that Sobran does not address solely or specifically Rusyn concerns. The reason for his choice of title becomes clear only toward the end of the article. He deals instead with the general question of discrimination—racial, religious, ethnic—and describes the "victim" syndrome which frequently and unfortunately results from discrimination. "Organized minorities," he says, "cultivate a more-persecuted-than-thou posture, and the result can be an ugly combination of paranoia and self-righteousness." Sobran implies that such an attitude does very little toward effectively eliminating whatever genuine discrimination might, in fact, exist; and it can paradoxically encourage more discrimination at the same time.

In addition, those very groups in our society and world who have suffered persecution and discrimination and who are the most vocal about it, he notes, frequently find it quite easy and even justifiable to turn around and practice the same against others. They assume that they have achieved a special "victim status" which affords them every right to engage in raucous and often ambiguous accusations.

Sobran, who is of Rusyn background, goes on to decry the situation of Rusyns in America. He suggests that they ought to be the next group to hop on the bandwagon of aggrieved minorities with a "Ruthenian Civil Rights and Anti-Defamation League." In fact, he continues tongue-in-cheek, the Rusyns are *such* an unknown minority that they have not even been privileged enough to be given a stereotype like other groups in our society.

He concludes his article by explaining where Rusyns originated in Eastern Europe. He reprimands American society for its insensitivity in not knowing who Rusyns are, and "accuses" American society for thus being "guilty of the new anti-Ruthenianism." Sobran's ironical tone makes his point clear: unjustly feeling sorry for himself over supposed or even self-imposed persecution is not constructive.

We would like to reassure Mr. Sobran that Rusyns in American society need not be an unknown or a persecuted minority, and that the best way to overcome obstacles of ignorance both within our own group and within American society as a whole is to raise the cultural level of our people so that they achieve an intelligent awareness of themselves and their ethnic origins. This approach, which we have taken in the *Carpatho-Rusyn American*, has far more validity and importance than any anti-defamation league. It would appear that our readers concur with us. The overwhelming majority agree that through our newsletter and the striving for greater knowledge which it encourages, we are all working toward the goal of an educated Rusyn-American community. The following excerpts from letters received over the past few months provide some insight into how readers are responding to our efforts.

Dear Editor:

I've enjoyed your first issues. I wish you continued success with your efforts, knowing that the task you've undertaken is

not an easy one.

Edward J. Nemeth
Pittsburgh, Pa.

Dear Editor:

... I am looking forward to future issues and learning more about my heritage.

Steve Mallick
North Madison, Oh.

Dear Editor:

I've always been a proud Rusnak, but your informative letters have aided my discussions with friends.

Mike Kraynyak
Philadelphia, Pa.

Dear Editor:

Enclosed is my check for \$5.00. Please send me this year's subscription to *Carpatho-Rusyn American*. I am most interested in this newsletter. I used to sing the song "Ja Rusyn byl" when I was a little girl! Thank you for your efforts.

Mary R. Connelly
Monroeville, Pa.

Dear Editor:

I find the *Carpatho-Rusyn American* to be a very fine publication and have passed previous issues along to others who also enjoy them and probably will subscribe to it also.

Daniel J. Kish
Hammond, Ind.

Dear Editor:

I've been wanting something like this for ever so long. Thank you.

Helen Gravich
Chisholm, Minn.

Dear Editor:

I want you to know that I was delighted to hear that there was such great printed matter one could send for to read about how our ancestors lived and where they originated from. And I just wished to convey how much I enjoyed receiving the back issues from 1978. I found them delightful and hope that future issues will be as rewarding.

Helen Leedom
Johnstown, Pa.

Dear Editor:

Thank you for bringing to the Carpatho-Rusyn community this delightful and informative newsletter.

Mrs. Orville Kinnick
Yonkers, New York

Dear Editor:

I've read your past newsletters and have enjoyed them immensely, and am looking forward to your next newsletter as a subscribing member.

Helen Kolcun Viola
Terryville, Conn.

Dear Editor:

I am writing to you at this time concerning a few matters. The first involves the pleasure and great pride I derive from reading the *Carpatho-Rusyn American*. Until I managed to find out about your newsletter, my knowledge of my ancestry was fragmented (at best) with many gaps that I hoped to fill somehow. Since I've begun reading your publication, so many of those questions have been answered, and now I find myself yearning for even more insight. My thanks to you for bringing cohesion and organization to the areas that deal with the traditions and history of our people.

Andrew M. Single
Pittsburgh, Pa.

ORESTES J. MIHALY

An old Carpatho-Rusyn proverb reads: *Čto sam sebe pomahaje, tomu i Boh pomože*; that is, he who helps himself will also be helped by God. This might be a motto of Orestes Mihaly, for it has indeed required no small effort on his part to achieve all that he has in life. Born in Bridgeport, Connecticut, on February 25, 1932, Mihaly graduated as valedictorian of his class at Warren Harding High School in 1949. He received a B.A. with honors from Washington Square College of New York University in 1953, then graduated, again with honors, from the New York University School of Law in 1955, where he was a member of the New York University Law Review during the years 1954 and 1955. He was admitted to the New York Bar in 1955, and the Connecticut Bar the following year. In addition, he was admitted to the New York metropolitan area federal courts and the United States Supreme Court. Mihaly has served in many and varied capacities in his position as Assistant Attorney General of the State of New York, a post he has held since 1957.

This brief review of the professional career of Orestes Mihaly testifies to the fact that he is a man who has made the most of his innate abilities through hard work and perseverance. This is not all that singles out Mihaly as an outstanding and very special person. There is another large segment of his life to which he has also devoted time and enormous energy and which is of particular interest here. This is his vital awareness of his Carpatho-Rusyn ethnic identity, at the center of which is church and family.

Mihaly is the son of the late Very Reverend Joseph Mihaly, an aid to the late Bishop Orestes Chornock who organized the American Carpatho-Russian Orthodox Church. Father Joseph founded the national club, American Carpatho-Russian Youth (ACRY), and young Orestes was very active in this group. Inspired by devotion to the preservation of the ethnic heritage of his people, Orestes Mihaly studied Carpatho-Rusyn history and culture and published several articles on these topics. From 1957 to 1960 he served as editor of the *ACRY Guardian* (New York-Perth Amboy, N.J., 1957-62), a journal that reported on the life of Rusyns in Europe and America. Mihaly has always been close to the Church, and he and his family are parishioners of St. John the Baptist Orthodox Church in Stratford, Connecticut.

Mihaly is hardly alone in his interests in Carpatho-Rusyn ethnicity and cultural heritage. His three sons—Orestes, Jr., John, and Ilya—and his wife Katarina (née Petrik) all study their heritage enthusiastically and enjoy sharing it together, as well as with others, at church and at their home in Armonk, New York. Katarina has provided a special inspiration to her husband in his pursuit of ethnic awareness. She was born in the Rusyn village of Litmanová (eastern Slovakia) from which she emigrated in 1948. She is a warm, sophisticated, extraordinary woman with an extensive knowledge of Carpatho-Rusyn folk culture. Indeed, she was thoroughly steeped in it as a young village girl. Along with an array of authentic folk clothing, Katarina has collected numerous genuine folk artifacts and equipment used in spinning wool and flax for weaving. She frequently gives demonstrations of age-old Carpatho-Rusyn techniques of yarn and linen thread-making, spinning, and weaving. She is also proficient in



preparing traditional Carpatho-Rusyn foods, and her husband is the first to admit that he, their three sons, and family friends derive great inspiration from sharing this particular aspect of Carpatho-Rusyn ethnic culture.

Holding on to one's ethnic identity, especially in the past, has not always been easy, but Mihaly believes that those people who have preserved their ethnicity or who are rediscovering their ethnic roots today can only be richer for it. Pride in one's professional achievements, as well as in one's ethnic identity and culture, particularly if it is as rich and colorful as Carpatho-Rusyn culture, need not be a divisive force between people, he feels. By coming to know their own origins, people can in turn grow to respect and appreciate the ethnic cultures of their neighbors. Mihaly himself enjoys the fruits of other cultures. But one's own is always the most precious, the most comforting. As Orestes Mihaly says: *Vsjade dobre, a doma najlipše*—it's good everywhere, but it's best at home.

TRAVEL TO THE HOMELAND

The summer months will soon be here and now is the time many people begin to think of where to go for vacation. One possibility is the Carpatho-Rusyn homeland. For some older immigrants, such a trip might be a return to the land of their birth which they left long ago, for second, third, and fourth generation American descendants of Carpatho-Rusyn immigrants, such a journey would be an opportunity to discover their roots first-hand and to see for themselves the "old country" they may have already heard so much about.

This article will not dwell in any great detail on the mechanics of how to get to the Carpatho-Rusyn homeland. Such information can be obtained from any reputable travel agent. Rather, we will try to point out those places that are worthy of a visit and which are more than likely avoided by the unknowing traveller.

Carpatho-Rusyns live for the most part today within the borders of two countries: Czechoslovakia and the Soviet Union. Smaller numbers also live in southeastern Poland (the Lemko region) and in Yugoslavia (the Bačka or Vojvodina). This article will discuss the Carpatho-Rusyn homeland in Czechoslovakia.

Czechoslovakia is relatively easy to visit. A visa is required beforehand (obtainable through your travel agent or directly from the Czechoslovak Embassy in Washington, D.C.). After you enter the country you can go anywhere you please, and, with the exception of military installations, photograph anything you want.

Since Carpatho-Rusyns (known locally as Rusnaks, officially as Ukrainians) live in the northeastern corner of Slovakia, you will undoubtedly be arriving by train or plane in eastern Slovakia's largest city—Košice. Košice is today an industrial center whose old inner city still has the flavor of a provincial town in the old Hungarian Kingdom. (Hungarian as well as Slovak is still spoken there.) In Košice you can rent a car (preferable for visiting remote villages) or get access to the wide network of bus service which reaches all parts of eastern Slovakia. Every Carpatho-Rusyn village has bus service at least once a day.

About a half-hour's drive (35 kilometers) directly north of Košice lies Prešov, a charming Slovak city which since the early nineteenth century has served as a cultural center for Carpatho-Rusyns. On the main street (ulica SNP) you can visit the Greek Catholic Cathedral (built 1763, seat of the Prešov Greek Catholic diocese) and the Ruskýj Dom (a cultural center founded in 1925). Just off the main street is the Orthodox Church (Pavlovičovo námestie) and the Ukrainian National Theater (1894, Jarková ulica 47), home of a professional dramatic company and the internationally renowned Dukla Song and Dance Ensemble. It should be remembered that both companies are either on tour or vacation during June, July, and August. Prešov was also for many years the home of the great nineteenth-century Rusyn cultural leader, Aleksander Duchnovyč, and from 1933 to 1977 a large statue of him stood on the main square (before the Dukla Hotel) as you enter the city. Due to the construction of a new Slovak National Theater near that site, the Duchnovyč statue has been removed and will eventually be re-erected in a small park near the Torysa River on the corner of Požiarnická ulica and ulica Obrancov mieru.

As you walk the historic streets of Prešov, you will hear for the most part only Slovak spoken in its eastern, or Šariš, dialectal variant. To reach Carpatho-Rusyn areas, it is necessary to travel farther north. There you will find four towns, which serve as focal points for the surrounding Rusyn territory. From the vantage point of Prešov, these towns are: toward the northwest, Stará Lubovňa, the gateway to Rusyn-inhabited Spiš; toward the north and slightly northeast, Bardejov and Svidník, in the region popularly known as the Makovica; and directly east, Humenné. All of these towns are accessible from Prešov within two hours by bus, much less by car. The traveller can then lodge and/or dine in the local hotel and visit Rusyn villages in the surrounding areas.

Many travellers would, of course, like to visit the native village of their parents or grandparents. Maps indicating all the villages are impossible to obtain in Czechoslovakia. The most detailed road map is the book-form *Auto Atlas ČSSR* available in bookstores in Košice and Prešov. This, however, must be supplemented with the *Map of Uhro-Rus* (available from the Carpatho-Rusyn Research Center for \$3.25), which indicates all Carpatho-Rusyn villages.

Besides a visit to the village of your ancestors, there are a few sites of historical and cultural interest that should be seen. The most important of these are found in the area around Svidník. In Svidník itself there is a Museum of Ukrainian Culture (Muzeum Ukrajinskej Kultúry), which is devoted exclusively to Carpatho-Rusyn historical and popular culture. (This museum should not be confused with another in Svidník, on the main street, which is devoted to military history.) The Ukrainian (Carpatho-Rusyn) Museum has two floors. The first contains an historical exhibition, with numerous books, portraits, documents, and artifacts, tracing Carpatho-Rusyn history from the time of the medieval Prince Korjatovyč to the present. The second floor includes a stunning ethnographic display, with a life-size reproduction of the inside of a traditional Rusyn house, examples of hand-crafted farm implements, hand-painted easter eggs (pysanky), folk dress, and embroidery.

On the main crossroad in Svidník (before the military museum) is a statue of Aleksander Pavlovýč (1819-1900), a native of the area and one of the best-known Carpatho-Rusyn poets. Just outside the town is an amphitheater, the site each year of a three-day festival of Carpatho-Rusyn song and dance performed by dozens of ensembles from Czechoslovakia and abroad. The festival, which is always held on the third or fourth weekend in June, draws from 30,000 to 40,000 spectators and is a must for the visitor if he or she is there in June. Just above the amphitheater, high on a hill, is the beginning of an outdoor museum of traditional Carpatho-Rusyn architecture. Five houses from different Rusyn areas in eastern Slovakia have already been erected, and although they are not officially open yet, these beautiful structures (one of which is on our front cover) can still be visited.

Just north of Svidník is found one of the richest concentrations of wooden churches. From the center of the town it is necessary to proceed in the direction of Dukla. Dukla is the name of the pass on the Polish-Czechoslovak border where the Czechoslovak Army Corps (50 percent of which included Carpatho-Rusyn soldiers) crossed together with the Soviet

Red Army into Czechoslovakia in late 1944. A fierce battle with German troops ensued which claimed over 80,000 casualties. There are visible reminders of the battle in Svidník, at the Dukla Pass, and all along the road in between. But along and just off this same road are some of the most beautiful examples of Carpatho-Rusyn architecture.

At Ladomirova, the first village north of Svidník, is a recently-restored Orthodox Church (c. 1922), which is all that is left of a monastery that flourished from 1920 to 1944. (The monks who fled before the advancing Soviet Army came to America and built the Holy Trinity Monastery in Jordanville, New York.) The Orthodox Church is easily visible to the left of the main road; to the right in the middle of the village is the Greek Catholic Church of St. Michael (1742), one of the most beautiful of all Carpatho-Rusyn wooden churches. Travelling further north on the main road toward Dukla (only fifteen kilometers away), you will pass through three villages, Hunkovce (c. 1710), Nižný Komárník (1938), and Vyšný Komárník (1924), each with its own distinctive wooden church. Just off the main road, at various points along the way from Svidník, are located several more villages all with wooden churches. To the right (eastward) from the main road are Šemetkovce (1752), Krajné Čierne (c. 1930), Bodružal (1658), Prikra (1777), and Mirol'a (1770); to the left (northward) are Dobroslava (1705), Korejovce (1764), Medvedzie (c. 1925), and Krajná Porubka (c. 1920).

Also of cultural interest is the area around Bardejov. From Švidník, Bardejov can be reached in less than an hour (28 kilometers) along a quiet road which passes through several Rusyn villages—Nižný and Vyšný Orlík, Dubova, Cigla, Šarišské Čierne, and Andrejová. Or, if you travel from Prešov, Bardejov is less than an hour (35 kilometers) directly northward. In the center of Bardejov's town square is the city museum, which often has an exhibition of icons from Carpatho-Rusyn churches. A five minute drive further northward brings you to the spa (resort) of Bardejovské Kúpele. Besides the mineral-rich water, to which there is free access, there are pleasant parks and pathways for walking and resting, as well as a small outdoor museum of Carpatho-Rusyn folk architecture, which includes the wooden church of St. Michael (c. 1735), featured on the cover of our last newsletter (Vol. II, No. 4). Leaving Bardejovské Kúpele, a few minutes drive to the north will bring you to Zborov (where there are the remains of a castle once owned by the Rákóczi family) and just beyond are the Rusyn vilages of Jedlinka (1763), Varadka (1924), Hutka (1923), and Vyšná Polianka (1919), each with its own wooden church.

Other Points of Interest

Sixty kilometers to the northwest of Prešov is Stará Lubovňa. After leaving Prešov, the fourth town you will pass through is Sabinov, where the internationally-acclaimed Slovak film, "Shop on Main Street" (1965), was made. The infamous shop is still on the main square. Near Stará Lubovňa (which has its own medieval castle) are several Rusyn villages—Jarabina, Litmanová, Kamionka. Just to the east and north you will find wooden churches in Matysová (c. 1775) and Hraničné (1785). Farther westward, in the direction of Červený Kláštor (30 kilometers away) you pass through Kamionka, Strážany (Folvark), and the last Carpatho-Rusyn



Gate and Orthodox Church, Ladomirová

village, Vel'ký Lipník, whose Church of St. Michael (1794) has an impressive interior redone (c. 1967) in the Galician style. The road ends at Červený Kláštor, along the Dunajec River bordering Poland, where there is a museum inside the old Cartusian Monastery (1319).

Seventy-five kilometers east of Prešov is Humenné, which contains the fifteenth-century castle of the Andrassy family. A visit to the castle (now a museum) will give you an idea of how the richest "pans" lived during the era of the pre-World War I Hungarian Kingdom.

Forty kilometers north of Humenné is the only "Rusyn" town—Medzilaborce. To get there from Humenné, you drive up the Laborec Valley and pass through several Rusyn villages—Radvaň, Volica, Čabiny, and finally Krasný Brod, which contains the ruins of a famous Rusyn monastery and cultural center destroyed during World War I. Medzilaborce has a large stone church (1949) on a hill dominating the center of town which was built in the Russian style. Medzilaborce also has an amphitheater, which is the site of an annual sports and folk festival held the first or second weekend in July. Just ten kilometers west of Medzilaborce are the Rusyn villages of Habura and Čertižné. The latter was home of the greatest nineteenth-century Rusyn political leader, Adol'f Dobrjanskij (1817-1901), who is buried in the local cemetery.

Returning to Humenné and twenty-two kilometers to the northeast is the town of Snina; and not far beyond in the direction Stakčín-Starina-Ulič begins a region that is second only to Svidník in Carpatho-Rusyn cultural wealth and beauty. Off the main road between Starina and Ulič are Topol'a (c. 1700) and Ruský Potok (c. 1750), each with its own wooden church. Topol'a also has a small museum devoted to its most famous native son, Aleksander Duchnovyč. Driving north of Ulič, parallel to the Soviet border and at the very end of Czechoslovakia, are three of the most beautiful of all Rusyn wooden churches—Uličské Krivé (c. 1730), Zboj (1755, featured on the cover of the *Carpatho-Rusyn American*, Vol. I, No. 4, 1978), and Nová Sedlica (1764).

Philip Michaels

The next issue of the Carpatho-Rusyn American will provide a guide for visiting Soviet Transcarpathia (Subcarpathian Rus') and the Vojvodina (Bačka) in Yugoslavia.

RECENT PUBLICATIONS 1976 (Continued)

Lacko, Michael. "The Re-establishment of the Greek-Catholic Church in Czechoslovakia" (second printing), *Slovak Studies*, Vol. XI (Cleveland and Rome, 1976), pp. 159-189, and 16 pp. of photographs.

This reprint of an article that first appeared in 1971 provides a detailed account of how the Greek Catholic Church (Prešov diocese), which had been liquidated in 1950, was allowed to come into existence legally once again during the Prague Spring of 1968.

Lacko, Michael. *The Union of Užhorod*. Cleveland: Slovak Institute, 1976, 190 pp.

This valuable monograph first appeared in the journal *Slovak Studies* (1966); it was reprinted in 1968 and a second time in 1976. It still remains the most comprehensive analysis of the background and events that resulted in the Union of Užhorod (1646), which created the Greek Catholic Church in Subcarpathian Rus'. Photographs, a map, and a brief bibliography are included.

Lizanec, Petr N. *Vengerskie zaimstvovaniya v ukrainskikh govorach Zakarpattia* (Hungarian Borrowings in the Ukrainian Dialects of Transcarpathia). Budapest: Akadémiai kiadó, 1976, 683 p.

This is the second of three projected volumes (the first appeared in Užhorod in 1970 under the title *Magyar-ukrán nyelvi kapcsolatok*), which will record on linguistic maps almost all the Magyar loanwords that have through the centuries become part of Carpatho-Rusyn dialects. The volume begins with a 200-page analysis (in Russian) of the historical and linguistic aspects of the problem. Résumés of this section in Magyar and in German are provided.

Two-hundred-ten full page linguistic maps follow, each showing the territory of the Transcarpathian oblast', and each indicating 62 villages where information was gathered. Each map is devoted to a different Hungarian borrowing, and one can see what form it has taken in 62 different villages. There are also 80 pages of commentary (in Ukrainian) for each map (some with illustrations) describing in detail the word being analyzed. This monumental work also includes a comprehensive bibliography and two indexes.

Lyzanec', Petro M. *Atlas leksyčnych madjaryzmiv ta jich vidpovidnykiv v ukrains'kykh hovorach Zakarpats'koji oblasti URSR* (An Atlas of Lexical Magyarisms and their Equivalents in the Ukrainian Dialects of the Transcarpathian Oblast' of the Ukrainian SSR), Part 3. Užhorod: Užhorods'kyj Deržavnyj Universytet, 1976, 328 p.

This is the last of Lyzanec's monumental three-volume atlas of Hungarian loanwords in Carpatho-Rusyn dialects. It contains 140 linguistic maps (of which 106 are lexical, 10 semantic, 8 isoglossic) bringing the grand total of the three parts to 530. The present volume is like the previous two in that each map surveys 62 villages and is accompanied by an explanatory text in Ukrainian. Résumés in Russian, Magyar, and German, and an index complete the volume.

Magocsi, Paul R. *Carpatho-Ruthenians in North America*. The Balch Institute Historical Reading Lists, No. 31.

Philadelphia, Pa., 1976, 6 p.

This is a popular, introductory guide to the most important writings on the Carpatho-Rusyn homeland and immigration in the United States. Forty-three titles are provided with brief annotations; these are arranged according to material for high school/college and graduate school levels. Like other titles in the Balch Institute series, a story of a typical immigrant is provided for local color.

(Available from the Carpatho-Rusyn Research Center for \$1.00.)

Magocsi, Paul R. *Let's Speak Rusyn—Bisidujme po-rus'ky: Prešov Region Edition*. Englewood, N.J.: Transworld Publishers, 1976, xxii, 106 p.

This is the first Rusyn phrasebook to appear in the English language. It includes a methodological introduction that explains the principles behind the choice of one village in the Prešov Region of eastern Slovakia (Vyšná Jablonka) upon which the language of the book is based. This is followed by 25 chapters of phrases based on everyday situations, one chapter of Americanisms frequently used by Rusyn immigrants, and grammatical notes. Each chapter is illustrated by a cartoon based on a phrase in the book. The humorous drawings were done by Czechoslovakia's leading caricaturist, Fedor Vico.

(Available from the Carpatho-Rusyn Research Center for \$6.95.)

Magocsi, Paul R. "The Political Activity of Rusyn-American Immigrants in 1918," *East European Quarterly*, Vol. X, No. 3 (Boulder, Colo., 1976), pp. 347-465.

This is the first study to trace in full detail the political activity of Carpatho-Rusyn immigrants in 1918, the various discussions they had about the political fate of their homeland, and the role of Gregory Zsatkovich and the eventual decision to favor unification with Czechoslovakia.

(Available from the Carpatho-Rusyn Research Center for \$1.50.)

IN COMING ISSUES

Carpatho-Rusyn language and literature
Carpatho-Rusyn art and architecture
Carpatho-Rusyn legends, customs, and superstitions
Biographies of outstanding Carpatho-Rusyns
Recent publications

OUR FRONT COVER

Traditional house, rebuilt in the outdoor folk museum, Svidník.

Request to readers: If you are in some way involved in a Carpatho-Rusyn community or in any kind of activity which contributes to the preservation of Carpatho-Rusyn ethnic heritage, and wish to share this with us for publication in the *Carpatho-Rusyn American*, please inform the editor.

RECENT ACTIVITIES

Binghamton, N.Y. On December 2, 1979, the Harpur Slavic Society of the State University of New York at Binghamton inaugurated a new lecture series on Slavic culture. The first speaker was Dr. Paul R. Magocsi, who was asked to discuss Carpatho-Rusyn Ethnicity. The event was co-sponsored by St. Michael's Greek Catholic Church (Johnstown Diocese), and was attended by more than 200 people from the university and local community.

Dr. Magocsi traced the past developments of Rusyns in Europe and America and proposed ways in which the group should further its interests in the future.

Pittsburgh, Pa. On December 7, 1979, the Department of Slavic Languages and Literatures at the University of Pittsburgh held its Fourth Annual Talent Night. It was open to the public and featured performances by students and community groups representing the various Slavic cultures and languages taught at the university or spoken in the Pittsburgh area. For the first time, Carpatho-Rusyns, who constitute a large percentage of Slavs in the area, were represented. A student choir sang two Rusyn Christmas carols; Mr. John Righetti, a former student at the university, performed with his Carpathian Youth Choir and Dancers of Monessen (from St. John the Divine Orthodox Christian Church); and Patricia Krafcik, a professor at the Slavic Department, sang two Carpatho-Rusyn folksongs with guitar accompaniment.

Fairview, N.J. The Carpatho-Rusyn Research Center has recently published the Transcarpathian edition of *Let's Speak Rusyn—Hovorim po-rus'ky*, a Rusyn-English phrasebook and grammar by Dr. Paul R. Magocsi. Like the Prešov Region edition of the book, first published in 1976, the Transcarpathian edition includes 26 chapters of phrases and vocabulary, grammatical notes, and 25 caricatures by Fedor Vico. This new phrasebook is based on the language of a village near Mukačevo (old Bereg county, Transcarpathian oblast'), and it includes a full-page map indicating Carpatho-Rusyn dialectal areas.

(Available from the Carpatho-Rusyn Research Center for \$6.95.)

Cleveland, Oh. Between January 7 and February 15, a six-week Carpatho-Rusyn cultural roots program was held here in two Byzantine Catholic Schools. It was sponsored by the office of Bishop Emil Mihalik and funded by a diocesan Stewardship Appeal. Over 500 students in grades 1-8, many of them of Carpatho-Rusyn ethnic background, participated in the program at St. Mary Byzantine Catholic School in Cleveland and St. Stephen Byzantine Catholic School in Euclid. The children were taught Rusyn history, customs, songs, and dances by Jerry Jumba, who has taught in the Pittsburgh Byzantine Catholic Archdiocesan schools for the past seven years. The program culminated in performances of folksongs and folk dances at both schools. Because of the program's success, it will be continued during the next academic year and will be expanded to a ten-week session.

Pittsburgh, Pa. On Tuesday, January 15, 1980, one of four complete series of *The Carpatho-Ruthenian Microfilm Project* was presented to Hillman Library at the University of Pittsburgh. The project had been jointly funded by the National Endowment for the Humanities and the Byzantine Rite Ruthenian Metropolitan Province in Pittsburgh. In attendance at the presentation were university and library officials, Byzantine Rite and Orthodox clergy, Carpatho-Rusyn community leaders, and representatives of other ethnic groups in the Pittsburgh area. Archbishop Stephen J. Kocisko officially presented the microfilms to Frank A. Zabrosky, Curator of the Archives of Industrial Society, and both of them spoke. Other speakers were Bernard J. Kobosky, Vice Chancellor of Public Affairs, and Patricia Krafcik, Assistant Professor in the Department of Slavic Languages and Literatures.

New York, N.Y. On January 14, 1980, the New York Public Library, one of the most outstanding research libraries in the world, was presented with a complete set of 800 reels of microfilm from the Carpatho-Ruthenian Microfilm Project. Held in the impressive Trustees Room at the main Fifth Avenue branch of the library, the presentation was made by Msgr. Raymond Misulich, Chancellor of the Byzantine Rite Ruthenian Diocese of Passaic, one of the original sponsors of the microfilming project.

The gift was accepted by Richard Couper, Director of Research Libraries in the New York Public Library System, who together with Edward Kasinec (Harvard University), a member of the Advisory Committee of the Carpatho-Ruthenian Microfilm Project, spoke of the importance of the donation for American immigration studies. More than 50 members of the local Carpatho-Rusyn and other ethnic communities, the press, Slavic scholars, and librarians were present at the event.

Cambridge, Mass. Less than a year and a half after its first appearance in April 1978, Harvard University Press has issued a second printing of the *Shaping of a National Identity: Subcarpathian Rus', 1848-1948*, 656 pages, by Dr. Paul R. Magocsi of Harvard University. The first printing of 1,500 was sold out and has caused great interest in the scholarly world as well as within the Carpatho-Rusyn community. Another indication of the book's impact are the more than twenty-five favorable reviews that have already appeared not only in the United States and Canada, but in countries like Spain, Italy, France, Luxembourg, and England as well.

The dust jacket for the second printing includes a photograph of the author and excerpts from three reviews. Professor Marc Raeff of Columbia University called Dr. Magocsi "a pioneer whose effort warrants our complete admiration," while the political scientist, Professor John S. Reshetar writes in the *Slavic Review*: "The author has dealt with a highly complex phenomenon skillfully, clearly, and fairly. . . . The volume sets a very high standard for contemporary writers in terms of its scope, thoroughness, detachment, and sheer quantity of sources and data employed."

(Available from the Carpatho-Rusyn Research Center for \$21.00.)

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THE CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

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CARPATHO~RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage



When I returned the call which came into my office at the University of Pittsburgh Slavic Department not long ago, I made the acquaintance of one of our readers from California, Oren Sinko. Naturally, our conversation focused on a common interest: Carpatho-Rusyn ethnicity. Oren shared with me the enthusiasm he felt in having acquired a fuller awareness of his ethnicity through the *Carpatho-Rusyn American* newsletter and other publications of the Carpatho-Rusyn Research Center—an awareness he found both satisfying and challenging. He added that after a trip this past summer to the Old Country, he was even more anxious to enrich himself further with knowledge of his roots, his people, and the historical and ethnic factors which have contributed to the shaping of his life and identity.

It was specifically in connection with the trip to Europe that Oren brought up another subject of special importance, a subject echoed in talks I have had with other readers and friends. Oren had read and studied Dr. Paul R. Magocsi's Rusyn language phrasebooks *Let's Speak Rusyn* (Prešov Region and Transcarpathian editions) which he found fascinating and helpful. But how good it would be, especially for travellers to the homeland, he said, if the books were accompanied by cassette tapes on which phrases and sentences from the books were recorded. For those people who do not have access to native speakers, it may sometimes be difficult to reproduce the sounds and the rhythm of Rusyn dialects.

Cassette tapes are, of course, a superb idea, and appear to be simple enough to produce. It is likely, in fact, that a project to make such tapes will be undertaken at some point. The question of making tapes, though—and of providing other services to newsletter readers and to the interested public—is a question with larger implications than might at first be apparent. The time is ripe to solicit the advice and help of our readers in order to deal with these implications. In this connection, let me first tell you something about the Carpatho-Rusyn Research Center.

The Carpatho-Rusyn Research Center, Inc. was established in 1978 as a non-profit organization registered in the State of New York. The distribution center for its publications is in Fairview, New Jersey, only several minutes outside of New York City. Dr. Paul R. Magocsi of Harvard University is the founder and president of the Center; Olga Kavočka Mayo is the business manager; and Professor Patricia Krafcik of the University of Pittsburgh's Department of Slavic Languages, Literatures, and Cultures is the editor of the Center's quarterly newsletter—the *Carpatho-Rusyn American*. We might count in our ranks those who contribute articles to the newsletter, but even still our core group is small, very small. Furthermore, all of us are employed full-time in various other capacities, and donate our time and energies to the operation of the Center on a strictly voluntary basis.

We have gravitated together from different areas of the

country because of our passionate interest in the Carpatho-Rusyn ethnic heritage and because of our desire to share this passion with others. We are proud of our people and their survival through an often difficult and tumultuous past. We are not interested in raucous flag-waving, neither do we wish to be trapped in the ultimately bitter and self-serving confines of a narrow chauvinism of any sort. We believe in coming to know ourselves through research and study in libraries, archives, and out among our people where the Carpatho-Rusyn ethnic heritage emerges in its richest, most colorful expression. We wish to achieve a clearer understanding of our cultural and kinship ties to our Slavic brothers and to gain an appreciation for our common bond with all other ethnic groups, who either experienced immigration and adjustment to life away from the homeland, or who, like us, were born in this country but raised in an environment that was not necessarily part of mainstream America.

The response to our initial activities has been positive. Hundreds of publications have been distributed and the newsletter's audience is growing. Many readers tell us that for the first time they have discovered their place within the larger scheme of things. In a concrete way they can now see themselves in the broader world context, and have begun to perceive their own lives and personal experiences as part of a larger historical and cultural continuity with roots in the deep past.

We are establishing a dialog with those people who are ready to go further in exploring other areas of our common ethnic heritage and experience. We are gaining the momentum now to branch out in new directions. The production of language tapes, the analyzing of genealogies, the holding of informational symposia in Rusyn communities around the country, perhaps eventually the arranging of study tours to the Old Country—these are some of the possibilities for the future.

Right now, however, we are too few to carry out all the demands that are being placed before us. This is why it is important for us to hear from our readers, to share information with them, to consider their ideas and opinions, and eventually to make use of their talents. This is why I so appreciated the phone visit with Oren Sinko and with others who have called or written with questions, advice, and words of enthusiasm and encouragement. In the next issue's editorial, I will offer some suggestions for the future, including ways in which our readers can participate in our activities and endeavors.

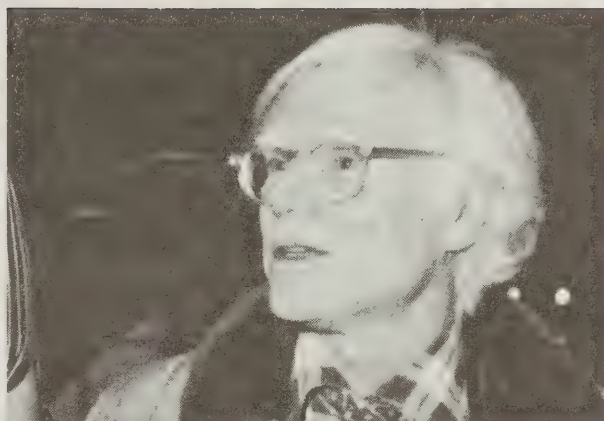
Meanwhile, allow me to encourage you to add to your summer reading the various publications of the Carpatho-Rusyn Research Center on Carpatho-Rusyn history, politics, language, and ethnicity. Information that was before inaccessible is now available and it can provide you with the first step in coming to know yourself.

There is no question that the most well-known descendant of Carpatho-Rusyns in the United States is Andy Warhol, internationally recognized painter, film maker, and photographic craftsman. Like many celebrities, Warhol is reticent about his origins. Asked once about his background, he characteristically responded, "Why don't you make it up?" That indeed is what some writers have done. Several reputable reference books, including the *Encyclopedia Britannica*, each contain contradictory facts, stating that Warhol was born sometime between 1927 and 1931 and in places as far away as Philadelphia, Cleveland, and Newport, Rhode Island. The several biographies about him and his own three autobiographies—the most recent published this year under the title, *Popism: The Warhol Sixties*—are not much help either. Through discussions with his family, the following sketch may be the only accurate account of his early life.

Andy Warhol was born as Andrew Warhola in Pittsburgh, Pennsylvania in 1928. Both his parents came from Miková, a tiny Carpatho-Rusyn mountain village just west of Medzilaborce in the Prešov Region of northeastern Slovakia. His father came to work in America already before World War I; his mother emigrated in 1921. The youngest of three sons, Andy was raised in a Greek Catholic (Byzantine Rite) home in Pittsburgh, where Carpatho-Rusyn—in its Prešov Region dialectical variant—was often spoken. He attended St. John Chrysostom Church in Pittsburgh's *Ruska dolina* (Rusyn Valley).

Andy's inclination toward drawing brought him to the Carnegie Institute of Technology in Pittsburgh, where he studied commercial art and fashion illustration. In 1949, he moved to New York City to begin a career as a successful designer for department store window displays. It was this fascination with the commercial world and with common objects that surround all of us in our daily lives that prompted Warhol to choose these subjects for his paintings. Beginning in the early 1960's, he produced his most famous canvases: "Green Coca Cola Bottles" (1962), "One Hundred Campbell Soup Cans" (1962), and "Brillo Boxes" (1964). These works became some of the most famous examples of the movement called Pop Art, which flourished during the decade of the sixties. As its most graphic representative, Warhol's work entered distinguished collections, such as the Whitney Museum and Museum of Modern Art in New York City, and several of his canvases were part of a United States government exhibition on contemporary American art shown throughout the world.

During this same period, he made a series of portraits of famous people. In 1964 alone he created studies of Marilyn Monroe, Elvis Presley, Marlon Brando, Elizabeth Taylor, and Jackie Kennedy. Using a silk screen technique which allowed for multiple images that were reproduced as on a strip of film, Warhol caught these personalities at their most beautiful and idealized moment. As in the timeless icons



found in Eastern Christian churches, so Warhol created from these contemporary "popular saints" icons of the twentieth century. Also, in the tradition of impersonal ("unsigned") Eastern Christian painting, Warhol viewed himself as simply a passive agent through whom images and objects happened to be produced. This depersonalized view of artistic creativity prompted him to remark: "I want to be a machine."

Already in the mid-1960's, Warhol claimed that he had become a "retired artist." Instead, he went into film making. All of his films were experimental in nature, often sensual in content, and following the principle of monotonous repetition he used in painting and which often produced a hypnotic effect—extremely long and boring. Some focused on the most mundane human activities—"Eat" (1963) and "Sleep" (1963); others treated problems of sexual relations—"My Hustler" (1965), "Lonesome Cowboys" (1967-68), "Trash" (1971) and "Sex" (1971). The most innovative was "Chelsea Girls" (1966), which presented two sequences of film simultaneously. Although Warhol never claimed that his films were other than experimental, they nevertheless won several awards and as a result he became a kind of high priest of the underground film world.

In recent years, Andy Warhol has from his studio in New York City, known as the Factory, worked more in photography and portraiture. He also publishes a monthly magazine, *Interview* (New York, 1969 – present).

For many commentators on postwar American society and culture, Warhol has become a symbol of the experimental and sometimes extremist decade of the 1960's, and as such he is lauded today as a kind of historic figure from a relatively recent though nonetheless long-gone, more "innocent" age. Through all of the fanfare that constantly surrounds him, Andy Warhol has been able to maintain his ingrained shyness, a character trait which is at the same time tempered with a full appreciation for and a superb ability to capitalize on the media and its limitless possibilities for self-projection.

TRAVEL TO THE HOMELAND (Part 2)

Soviet Transcarpathia

Unlike traveling to the Rusyn-inhabited areas in Czechoslovakia, as described in the last issue of the *Carpatho-Rusyn American* (Vol. III, No. 1), a visit to Soviet Transcarpathia (historic Subcarpathian Rus') is substantially different. The Transcarpathian oblast (district) has since 1945 been part of the Ukrainian SSR and as such is found within the borders of the Soviet Union. Thus, the travel restrictions applicable to the Soviet Union in general apply to Transcarpathia as well.

The major restriction is that foreign visitors to the Soviet Union are only permitted to go to certain "open cities" and to travel along specified roads that connect these "open cities" with each other. Transcarpathia does have one "open city," Užhorod, and visitors from the United States and other western countries are permitted to go there and see more or less everything within the city's limits. Visas are required in advance, which may be obtained directly from the consular section of the Soviet Embassy in Washington, D.C. or through your local travel agent. In your visa application, you must specify the city you want to visit—in this case Užhorod—as well as the number of days you intend to stay. Finally, you must pay in advance for accommodations (which include three meals) at the Hotel Užhorod, a clean though second class hotel by western standards. As part of the pre-paid travel package, you also receive guided tours from the Soviet national tourist bureau, Intourist, which has a branch in Užhorod.

It is generally not permitted to sleep at the home of relatives nor visit villages where your families may have originated. This does not mean that a visit to a Transcarpathian village is completely out of the question. After arriving in Užhorod you can make such a request of the local officials (usually through your Intourist guide). Sometimes they permit such visits, sometimes they do not. Unfortunately, you will not know until after you arrive in Užhorod. What the Soviet authorities encourage, and what most often takes place, is that relatives come to Užhorod in order to meet their family or friends from abroad.

There are, of course, several historical and cultural monuments worth visiting in Užhorod, since it has historically been the most important of all Carpatho-Rusyn cities and has been an administrative center, first for Ung county (before 1918), then for the province of Subcarpathian Rus' (Podkarpatská Rus, 1919-1938), and finally for Soviet Transcarpathia (since 1945). Although today all signs are in Cyrillic (either in Russian or Ukrainian), and the population generally speaks the local Carpatho-Rusyn dialect or Ukrainian, it is still quite common to hear Magyar spoken by the city's numerous Hungarian inhabitants, or Russian by the many officials and soldiers who are ever-present.

The city is divided by the Už River and the Hotel Užhorod is on the east bank. Most of the sites worth visiting are on the west bank, but they are all in easy walking distance. After leaving your hotel, you may proceed along ul. Tolstoho (Tolstoy Street) to the Plošča Vozz'jednannja (Reunification Square, formerly Masaryk Square). From the square

you can cross the old footbridge to the west bank. Immediately to your right is the city theater, and behind it the Transcarpathian Philharmonic Hall, which is housed in the old Orthodox Jewish synagogue. Just in front of this ornate structure and along the river is a bust of Evgenij Fencik (1844-1903), a Carpatho-Rusyn national leader.

Walking up the hill from Philharmonic Hall along ul. Suvorova (Suvorov Street) you reach at the top the majestic neo-Baroque Greek Catholic Cathedral (1732-40, rebuilt 1878) and the adjacent residence (1644, rebuilt 1846) which housed the bishops of Mukačevo from 1775 to 1949, when the Greek Catholic Church was abolished. Since that time the church has become an Orthodox Cathedral and the former bishop's residence is now the Užhorod University library.

A few minutes walk from the Cathedral along the top of the hill on ul. Kremlivs'ka (Kremliv Street) brings you to Užhorod Castle. Although parts of it date from the tenth century, its present form is from the sixteenth century. The castle contains two floors with an historic museum tracing the history of Carpatho-Rusyns from earliest times to the present. The third floor houses a rich gallery of paintings, including works by all the leading twentieth-century Subcarpathian artists: Bokšaj, Erdeli, Kondratovyč, Kocka, Manajlo, and many others. In the park immediately adjacent to the castle is the large outdoor Transcarpathian Museum of National Architecture and Culture. The outdoor museum (open Tuesday through Sunday, 10 a.m. to 6 p.m.) contains over thirty original village houses (chýžy), a wooden church, and other structures taken from each region in Transcarpathia. These structures have been faithfully transported and rebuilt, including the interiors, which provide a good idea of how Carpatho-Rusyn immigrants and their parents lived before coming to the New World.

Other sites worth visiting are the former Orthodox Church (built about 1928, today a warehouse), which is found along the east bank of the Už River opposite the Castle; the former Russophile Duchnovyč Society (Obščestvo Duchnovyča, today a school for retarded children) located not far from the old Orthodox Church; the former Ukrainophile Prosvita Society (Tovarystvo Prosvita, today a movie house); and the administrative center on former Beskid Square and known as Malé Galago, which was built by the Czechoslovak administration in the 1930s to house the province's government and courts. Today called Plošča Lenina (Lenin Square), the surrounding buildings are still used by the government, albeit a Soviet Communist one.

Should you want to hire a taxi (at a relatively expensive price) and visit for the day other parts of Soviet Transcarpathia, you can do so in the presence of an Intourist guide. Certainly worth visiting is Mukačevo, a half hour's drive to the east, with its own impressive castle high atop the Palanok hill. Founded by the medieval Carpatho-Rusyn national hero Fedor Korjatovyč at the end of the fourteenth century, the Mukačevo Castle later became the property of the Habsburg, Mágoosi, and Rákóczi families. Today it houses a museum on the history of the city. Just outside of Mukačevo on Černeča Hora (Monk's Hill) is the Basilian Monastery of St. Nicholas, which for several centuries had a rich library and was the most important Carpatho-Rusyn

cultural center.

An hour's drive east of Mukačevo is Chust, a small city which served as capital of the autonomous province of Carpatho-Ukraine (1938-1939). Near the city are the ruins of the fourteenth century Chust castle high atop a hill; and ten kilometers farther north is the village of Iza, center of the Orthodox revival in the late nineteenth century. Finally, for the more adventurous, a two and one-half hour's drive still farther east via the towns of Tjačiv and Rachiv and through breathtaking mountain scenery will bring you to Jasinja, the beautiful Hutsul town high in the Carpathians with its famous eighteenth century Strukivs'ka wooden church and belfry.

Yugoslavia

In comparison with Czechoslovakia and the Soviet Union, Yugoslavia is the easiest place to visit for the western traveller. You do not need to obtain a visa in advance, and after entering the country you can travel and stay wherever you want.

Yugoslavia contains about 25,000 Carpatho-Rusyns (known locally as Rusnaci), who are descended from immigrants that first came in the 1740's to what was then southern Hungary. The group is concentrated mainly in several villages located in the Vojvodina (the former Bačka), an autonomous region within the Serbian Republic, and in the neighboring Srem region of the Croatian Republic. If you are travelling from Belgrade, Yugoslavia's capital, the Vojvodina begins about eighty-five kilometers (a hour and a half by car) along the Danube River to the northwest. The first city you will reach is Novi Sad, the administrative center of Vojvodina. Although a Serbian city, Novi Sad is the main cultural center for Vojvodinian Rusyns. Several Rusyn periodicals, a weekly newspaper (*Ruske slovo*), and books are published there; radio and television broadcasts in Rusyn are produced there; and the University of Novi Sad has a chair of Rusyn language.

If you want to see the Rusyn populace, however, it is necessary to travel into the countryside—either westward to villages like Privina, Berkasovo, Mikluševci and Petrovci in the Srem; or northward to Djurdjevo and Kucura in the Vojvodina. Rusyns make up the majority of the population in each of these villages. However, they are found in the greatest concentration in the large Vojvodinian village of Ruski Krstur (Ruskij Kerestur), where they comprise 95 percent of the inhabitants.

Ruski Krstur (about 75 kilometers northwest of Novi Sad on the road to Subotica) is a Rusyn cultural center in its own right. Set in the middle of the agriculturally rich Vojvodinian plain, Ruski Krstur boasts its own Rusyn language *gymnasium* (high school), cultural center (Dom Kultury) with museum and library, and a Rusyn printshop. The village also has an annual folk festival, called Červena Ruža, which for three days each July brings several folk groups from Yugoslavia and neighboring countries to perform Rusyn and other Slavic music and dances. Throughout Ruski Krstur, one hears only Rusyn spoken (in its Vojvodinian variant, which is similar to the dialect of eastern Slovakia). In contrast to Carpatho-Rusyns in Czechoslovakia

and in Soviet Transcarpathia, those in Yugoslavia are very proud of their distinct culture, and under the relatively liberal government of the recently deceased Marshall Tito they have been given much opportunity to maintain themselves as a distinct Slavic nationality.

Philip Michaels

For further reading:

On Soviet Transcarpathia, the best work is Paul R. Magocsi, *The Shaping of a National Identity: Subcarpathian Rus', 1848-1948* (1978), 640 pages, available from the Carpatho-Rusyn Research Center for \$21.00; and *Let's Speak Rusyn—Hovorim po-rus'ky* (Transcarpathian edition, 1979), 106 pages, available from the Carpatho-Rusyn Research Center for \$6.95.

On the Rusyns in the Vojvodina (Bačka), see "The Problem of National Affiliation among the Rusyns of Yugoslavia," (1977), 4 pages, available from the Carpatho-Rusyn Research Center for \$1.00.

RECENT PUBLICATIONS 1976 (Continued)

Makušenko, Petr I. *Narodnaja derevjannaja arhitektura Zakarpat'ja XVIII-načala XX veka* (National Wooden Architecture of Transcarpathia from the 18th to early 20th Centuries). Moscow: Strojizdat, 1976, 160 p.

This is the most comprehensive analysis of Carpatho-Rusyn wooden architecture to appear in the Soviet Union. The first 97 pages contain an analysis (in Russian) of the architecture of individual houses and of wooden churches. Numerous finely-drawn floor plans and schemas are included. Then follow 74 relatively good quality black and white photographs.

Muzejna zbirka Rusky Kerestur/ Muzejska zbirka Ruski Krstur 1976 (The Collection of the Museum at Ruski Krstur). Ruski Krstur, 1976, 135 p.

The title of this handsome booklet is deceiving. It is not just simply a catalog to accompany the 1976 exposition at the museum in Ruski Krstur, the village with the largest concentration of Rusyns living in the Vojvodina (formerly Bačka) of Yugoslavia.

This work includes 8 articles (most of them written by the young ethnographer Ljubomir Medeši), dealing with the history of the museum, the history of Rusyns in Yugoslavia, and the mode of life, folk architecture, dress, folklore, language, and cultural institutions of the local populace. The whole book carries parallel Vojvodinian Rusyn and Croatian texts and is amply illustrated, including 14 full color photographs. The book ends with a catalog description of the 215 objects in the museum.

THE CARPATHO-RUSYN PROSTOPINIJE: THE SAMOHLASEN TONES

In previous installments of this article, Professor Reynolds (Carpatho-Rusyn American, Vol. II, nos. 3 and 4, 1979), explored the complex origins and evolution of Carpatho-Rusyn plainchant or prostopinije. In Part 1 he dealt with the ancient znamennŭj chant as a fundamental element in prostopinije; in Part 2, he discussed the "Kiev chant" and prokimen tones used in the singing of psalms.—Editor.

melodies employed for similar texts in Russian choir singing are also based on the same "Kiev chant" melodies. The *prostopinije* tones differ from those of the "ordinary chant" in accepting influences from folk singing, and in retaining more successfully the live and tuneful character of the original version.

Stephen Reynolds
University of Oregon

(Part 3: Conclusion)

The *stichirĭ samohlasnyja*, sung at Vespers and, on some days, in the last part of Matins, are hymnic stanzas accompanying psalm verses. The chant for the psalm verses is similar in style to the *prokimen* tones, described in an earlier article. In the old Greater *znamennyĭ* chant, the *stichirĭ* for feast days have melodies that are sometimes long and rather difficult, but those for weekdays have no melodies at all. At some unknown time (? 15th century), a set of eight melodies, one for each *hlas*, was devised for use on weekdays, in a kind of simplified *znamennyĭ* chant. Each tone consisted of a small number (2-5) of melodic phrases employing recitative to permit lengthening or shortening to fit any phrase of the text. These phrases are repeated in a fixed sequence until the singer reaches the last phrase of the text, which is sung to a special concluding melodic phrase.

These simple melodies could be applied to any text; they could be learned quickly by memory; and they made congregational singing easy. They became quite popular, and soon replaced the older *znamennyj* melodies on Sundays and often even on feast days. The Muscovite version of these tones was called the "Lesser Znamennyj" chant, and the Ruthenian version, as adopted in Moscow in the seventeenth century, was designated "Kiev chant." Some manuscript chant books included these melodies; others gave only their beginning; but most books omitted them altogether, since they were simple enough to sing from memory. They were included in the *Irmologia* printed in L'viv and Počajev, beginning with the edition of 1709. Characteristic regional variants developed and were included in printed chant books of the nineteenth and twentieth centuries.

Similar “Kiev chant” melodies for certain texts sung mainly in monasteries can be found in older chant books, but not in more recent editions.

As with the *prokimen* tones, Carpatho-Rusyns developed their own distinctive variety of these *samohlasen* tones, incorporating features drawn from local folk singing practices (most notably, a final cadence on a downward leap of a fourth, which occurs in several *hlasý*). Only in *hlas* III have the alterations been drastic: here, the tonality, contour, and melodic structure have been modified by some as yet unidentified influence. The “ordinary chant” (*obyčnĕj napĕv*)

Г- СПО-ДИ ВОЗ-ВРАХ КТЕ-БѢ ОУ-СЛЫ-ШИ МЯ ОУ-СЛЫ-
 ГО- СПО-ДИ ВОЗ-ВРАХ КТЕ-БѢ У-СЛЫ-ШИ МА. У-СЛЫ-
 ШИ НАС ГО-СПО-ДИ ГО- СПО-ДИ ВОЗ- ВРАХ КТЕ-БѢ
 ШИ МА ГОС-ПО-ДИ. ГОС-ПО- ДИ ВОЗ-ВРАХ КТЕ-БѢ
 ОУ- СЛЫ-ШИ МА ВОН-МИ ГЛАС... ОУ- СЛЫ-ШИ
 У- СЛЫ-ШИ МА. ВОН-МИ ГЛАС... У- СЛЫ-ШИ
 НАС ГО — СПО — ДИ. И НЫ-НѢ И ВСЕ-ГДА И ВО ВѢ-
 МА ГОС — ПО — ДИ. И НЫ-НѢ И ПРИС-НО И ВО ВѢ-
 КИ ВѢ- КОМЪ — А — МИНЬ.
 КИ ВѢ — КОВ, А — МИНЬ

The *samohlasen* tone, *hlas* V, from two sources. The upper staff presents the version found in a Carpatho-Rusyn manuscript *Irmologion* written around 1700. The lower gives the tone as sung nowadays. The latter was supplied to the author by the late Michael P. Hilko (d. 1974), a well-known cantor, choir director, and composer. The tone consists of three repeating phrases (marked A, B, and C), a special concluding phrase (marked x), and the melody for the psalm verses (marked Ps). The final note of Ps in the earlier version is probably a scribal mistake; it should be G rather than a, in agreement with Hilko's version.

RECENT ACTIVITIES

Toronto, Ontario. Beginning in March 1979 and continuing throughout the year, the Society of Carpatho-Russian Canadians (Obščestvo karpatorusskych Kanadcev) celebrated its fiftieth anniversary. Several programs and meetings marked the celebration, and an illustrated sixty-six page commemorative booklet was published. The Society of Carpatho-Russian Canadians is the Lemko Sojuz of Canada.

Parma, Ohio. On March 16, 1980, Bishop Emil J. Mihalik of the Byzantine Church Diocese of Parma presented a Rusyn cultural symposium entitled "Folk Roots in the Byzantine Rite." Jerry Jumba of Pittsburgh organized the program to include presentations by Cantors Nicholas Calvin and Michael Zaretsky, both of the Greater Cleveland area. The topics covered dealt with the historical, religious, and political history of the Carpatho-Rusyns, as well as such subjects as the devotional use of the Psalms in the church and the development of the cantor system in Carpathian churches. Mr. Jumba taught Rusyn songs and presented a Rusyn costume show and folk arts display. The symposium was attended by approximately 400 people and similar symposia are being planned for the near future in Chicago, Detroit, and Passaic.

Cambridge, Mass. In April 1980, the Board of Governors of Harvard University, the oldest and most prestigious university in the United States, appointed Reverend Michael J. Dudick, D.D., Bishop of the Byzantine Ruthenian Rite Diocese of Passaic, to serve as a member of the Visiting Committee to the Harvard Ukrainian Research Institute. The committee, which meets every two years at Harvard in order to review the work of the institute, has included such distinguished members as Charles F. Adams, president of Rathen Corporation and descendant of President John Quincy Adams; Joseph Alsop, award-winning columnist for the *Washington Post*; and Zbigniew Brzezinski, National Security Advisor to President Carter. For the past several years, the Harvard Ukrainian Research Institute has done much to promote Carpatho-Rusyn studies in the United States.

Shenendoah, Pa. On the early morning of April 7, 1980, cultural tragedy struck the town of Shenendoah in eastern Pennsylvania. St. Michael's Church, built in 1908, burned to the ground. Shenendoah is the oldest Greek Catholic parish in the United States, and at the time the first priest arrived (1884), the community was made up of Carpatho-Rusyn and Ukrainian immigrants from both Subcarpathian Rus' and Galicia. Constructed in the traditional eastern Christian style, with three gold domes, priceless icons, and other antiques, St. Michael's was an historical landmark and irreplaceable monument to Carpatho-Rusyn culture in the United States.

Pittsburgh, Pa. On April 20, 1980, the Slavjane Folk Ensemble performed its fourth annual home concert. Over a ten-year period, the ensemble, which includes folk dancers, a folk choir, and a folk orchestra, has been one of only a few groups in the United States to research and perform authentic Carpatho-Rusyn folk dances and folk music. Some of the featured dances were *fljaškovyj tanec* (bottle dance); *medvid' tanec* (bear dance); dances from the Užan region such as *karička* (circle dance), *sokýra* (axe dance); *dvojanka* (couples' dance). Among the songs were "Tycha voda" (Quiet Water); "Ivanku, Ivanku" (Johnny, Johnny); "Oj, čorna ja čorna" (Oh, How I Am Dark); and "Zaspivajme sobi dvoma holosamy" (Let Us Sing in Two Voices).

Cambridge, Mass. On May 15, 1980, Dr. Livia Rothkirchen from Jerusalem presented a lecture at Harvard University entitled: "The Jews of Subcarpathian Rus' in the Light of Historiography," in which she discussed the problems of Jewish education during the interwar period (1919-1938) and Jewish cooperation with Carpatho-Rusyns and other groups in the resistance movement during World War II. A native of the Subcarpathian town of Sevljuš (today Vinogradov), Dr. Rothkirchen was forced to leave her homeland during the deportation of Jews in the summer of 1944. Since 1955 she has lived in Israel, where she is editor of *Yad Vashem Studies*, the official organ of the Yad Vashem Institute in Jerusalem, the national Israeli monument to the martyrs (both Jews and righteous Gentiles) who died as a result of the Holocaust during World War II.

Dr. Rothkirchen's study, "Deep-Rooted 'et Alien: Some Aspects of the History of Jews in Subcarpathian Ruthenia," is available from the Carpatho-Rusyn Research Center for \$2.75.

Request to readers: If you are in some way involved in a Carpatho-Rusyn community or in any kind of activity which contributes to the preservation of Carpatho-Rusyn ethnic heritage, and wish to share this with us for publication in the *Carpatho-Rusyn American*, please inform the editor.

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Orthodox Church, former Greek Catholic Cathedral, Užhorod, 1644, rebuilt 1846.

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THE CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

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CARPATHO-RUSYN AMERICAN

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FROM THE EDITOR

As we near the end of our third year of newsletter publication as well as other activities of the Carpatho-Rusyn Research Center, the time has come to reassess our purpose, our present, and our future. Already in the last issue, I described the situation as it now exists: the Carpatho-Rusyn Research Center is a very small group of people volunteering their time and energy in trying to provide many services for which there most obviously is a vitally interested audience. What are these services? Some are the publication and distribution of materials which have been ordered by hundreds of people, including students, scholars, churches, college and university libraries and departments; the production of the *Carpatho-Rusyn American* newsletter; and the answering of numerous questions sent in by readers, such as where to find certain books or maps, how to translate certain information on birth certificates, how to approach a genealogy, and so on. That these services are appreciated has been amply demonstrated by mail, phone calls, and meetings with you, our subscribers and readers. If satisfying people's needs and financially breaking even at the same time is a mark of success, then indeed we have been successful.

The important point (introduced in the previous issue) is that in order to ensure that these basic services can be continued and increased, we must reconsider our purpose and realign our forces. For one thing, the Carpatho-Rusyn Research Center, Inc., is a non-profit organization to which donations are tax-deductible, although no donations have up to now been solicited. But, if it were to expand into an ethnic organization *with a membership*, thus standing on more substantial and prestigious ground, it would be eligible for various kinds of funding and other privileges. The government, for example, provides financial aid of various sorts to ethnic organizations for the production of educational materials—language books, tapes, films. Such funds from federal, state, or local government could become available to us. A non-profit ethnic organization with supportive members could also approach city and university libraries to order ethnic materials since libraries frequently reserve funds for such materials.

Tax-deductible funds solicited from members, along with government grants could be employed to support a variety of projects. For instance, there is a great amount of Carpatho-Rusyn literature—scholarly works, prose, poetry, drama, folklore—which languishes in dusty corners of public and private libraries. Literature is the pearl of a culture, but how many of us know anything about Carpatho-Rusyn literature? What is this literature about? How did our ancestors express themselves as literary artists in prose, as poets in verse, as clerics in sermons? Shouldn't this material be made available for us today? Of course. But this requires a substantial translation effort which would need some funding, even if it were done on a partly voluntary basis.

Another important area in which translators and researchers could be employed is for the preparation of genealogies. This would require the services of European agents who could seek out records, often hard to locate, plus persons here to translate and assemble information. We already have the necessary qualified contacts in Europe, but again, only further funding could make this feasible.

Another project is the support and development of a lectureship in Carpatho-Rusyn studies at one or more universities. Our organization should at least sponsor an annual lecture on some aspect of Carpatho-Rusyn history and culture at various universities, and it might even lead a campaign for the establishment of a chair of Carpatho-Rusyn studies. It is quite clear that Carpatho-Rusyn studies are beginning more and more to occupy a place in university programs and in international scholarly conferences. The list of recent activities and upcoming events in the present as well as in past issues of the newsletter demonstrates this fact.

One of the most attractive and exciting activities conceivable in the context of a Carpatho-Rusyn ethnic organization is the arrangement of study tours to the Old Country. Such tours could be led by someone who might lecture on Carpatho-Rusyn history and culture along the route, perhaps giving some basic language instruction—all this in order to make the trip a really full educational experience.

Enough ideas. Our initial needs are two-fold. First, among our readership and the community at large, there are talented people in the professions—accountants, business people, lawyers, secretaries, teachers, and others—who feel the urge to do something more, to become involved, to become part of the Carpatho-Rusyn Research Center's efforts. You are the people who may know or be able to investigate how to solicit government funding. You are the people who should let us know who you are, where you are, and what you can do. Secondly, it appears—in the light of all that has been said above—that it is time to consider seriously expanding the Carpatho-Rusyn Research Center into a membership organization. This would open the door to funding and to the numerous exciting possibilities slated for the future. However, volunteers from among our readers must come out to help initiate and sustain a membership drive. You must let us know who you are. You need only look about you to see that all conscious ethnic groups—Hungarians, Poles, Czechs, Slovaks, and others—have such organizations and foundations, whose supporters and their children enjoy the privileges of belonging to a group and thereby enriching their own lives.

We have sat back long enough watching our ethnic culture gather dust, be absorbed by other groups, or simply be forgotten. The first step has been made over the past few years to reverse this process. Let us not hesitate to strike out further. Should you be inclined to play an organizing or contributory role in our work, please tell us about yourself and what you might be able to do by writing to the Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, New Jersey 07022.

SANDRA DEE

In 1978, a new film burst onto the American scene whose popularity has not yet diminished among movie-goers and popular music fans. The film is a musical called "Grease," and it is an attempt to depict the life of teenagers during the late 1950s—the classic era of bobby socks, convertible cars, and rock and roll. The film's leading male, John Travolta, and the dress and lifestyle he espouses have once again become ideals among many American children and, interestingly, also among the young people of eastern Europe, who are ever ready to rebel against the restrictions of their own societies by copying any new fad from the West.

The female star of "Grease" is the talented Australian-born pop singer, Olivia Newton-John, who plays the character of Sandra Dee, a naive and properly-mannered American teenager who is eventually swayed over to the more flamboyant, motorcycle-gang lifestyle of the "ultimately cool" Danny (John Travolta). Many people who have seen "Grease" believe that Sandra Dee is simply the character depicted in "Grease." Little do they know that a real Sandra Dee actually exists.

The real Sandra Dee was a well-known Hollywood movie actress during the early 1960s. In fact, she was born in 1942 as Alexandra Zuck into a Carpatho-Rusyn (Lemkian) family in Bayonne, New Jersey. Her grandparents, Akym Van'ko and Aleksander Cymbaljak, were natives of the Lemkian Region (now in southeastern Poland) who immigrated to the United States before World War I and who were for many years members of the Lemko Sojuz in Yonkers, New York.

The pretty, blond-haired, blue-eyed Alexandra began her career as Sandra Dee already as a model at the age of 12 for a leading agency in New York City. Three years later she played in her first film, and in 1957 signed a long-term contract with United-International Pictures in Hollywood. From 1960 to 1967, she was married to the popular singer Bobby Darin.

In an era of American social development when Elvis Presley, James Dean, and other "rowdies" were idols of the young, and when Marilyn Monroe and Jayne Mansfield were female sex symbols for the somewhat older, another side of America was represented by a clean, upright, and wholesome way of life as shown in numerous films of Doris Day and Rock Hudson. In this equation, Sandra Dee was chosen to play the role of the proper American teenager, and she herself once remarked: "I was a junior Doris Day for years." Sandra starred in a whole series of films—"Gidget" (1959), "A Summer Place" (1959), "Tammy, Tell Me True" (1961), "Tammy and the Doctor" (1963), and "Take Her, She's Mine" (1963), in which she played cute and glamorous nymphets on the threshold of romantic maturity.

By the 1970s, the innocent teenager was no longer a popular or real reflection of American female youth, and



because Sandra was typecast in such a role, her career eclipsed. In contrast, she has played more serious dramatic roles in some of her later films—"The Dunwich Horror" (1970) and "Ad est di Marsa Matruh" (Italian, 1971).

Nonetheless, the legend of the innocent Sandra Dee as a symbolic reflection of American girls in the 1950s and 1960s lives on and has become virtually immortalized through the songs and the character depicted in the enormously popular contemporary film, "Grease."

CARPATHO-RUSYN LANGUAGE AND LITERATURE

(Part 1)

It is necessary to stress at the outset of this series of articles that there is, in general, often a great difference between written or literary languages on the one hand and spoken languages on the other. Moreover, all languages are made up of individual dialects which may differ to a greater or lesser degree from each other. In the course of the development of literary languages, various possibilities were open to grammarians, writers, and other members of the intelligentsia.

One possibility was to revive some ancient form of language, as was tried in Greece, when in the nineteenth century some leaders argued that classical Greek should be revived as a means of written communication. Eventually, not classical, but rather a more modern form of Greek, closer to the contemporary vernacular or spoken language, was adopted. On the other hand, the Jews of eastern Europe, who spoke Yiddish, which is basically a dialect of German, dropped the spoken language in favor of ancient Hebrew as their literary language. A second possibility was to choose one spoken dialect as the basis from which a literary form could be created. Usually, linguistic forms from related dialects were also added so as to make the standard more attractive to the national group as a whole. This route was chosen by the French whose literary language is based on the region primarily around Paris. Similarly, among the Slovaks, the central Slovak dialects around Turčianský Svätý Martin became the basis of literary Slovak. A third possibility was to create a literary form that had no basis in any one dialect, but which was an amalgam of all the dialects and in theory would be acceptable to all. This was the case in the development of modern German (*Hochdeutsch*) and of Norwegian, both of whose literary languages are not really spoken by any one dialectal group in Germany or Norway.

In the case of Subcarpathian Rus', the major questions stand for us as follows: What is Carpatho-Rusyn? What is its history? How does it relate to the above schema? Carpatho-Rusyn is not usually described as a full-fledged language within the Slavic family. In effect, Carpatho-Rusyn refers to a series of dialects which are spoken by the Slavic population of what is today the Transcarpathian oblast' of the Ukrainian SSR and the Prešov Region of northeastern Slovakia. Modern scholarship is in agreement that the dialects spoken in these areas should be classified with the Ukrainian language. It is important to remember, however, that notwithstanding this classification, several members of the local intelligentsia in the Old Country, and especially immigrants from the region to the United States, continue to think in terms of a distinct Carpatho-Rusyn linguistic and national identity.

Linguists have identified as many as fourteen different Rusyn dialects, and they have grouped these into three dialectal subgroups: (1) the Lemkian dialect in eastern Slovakia—as well as in the immediately neighboring portion

of mountainous southern Galicia; (2) the Transcarpathian dialect (sometimes identified as south Boikian) spoken in the central region and related to the Boikian group north of the mountains; and (3) the Hutsul dialect in the eastern portion of Subcarpathian Rus', which is the same as the Hutsul dialect spoken in Galicia. With the exception of the relatively small Subcarpathian Hutsul region, the differences between these three dialectal subgroups are not great. They occur mainly in the pronunciation of vowels, especially the variants of i, o, and u. For example, the words for an ox in Lemkian dialect is *vol*, in Transcarpathian *vül*, and in Hutsul *vil*. Also, the vocabulary of these three dialectal regions sometimes differs, reflecting borrowings from various neighboring languages. Thus, the Lemkian dialect has many Slovak lexical influences, while the Transcarpathian dialect includes many Magyar loanwords.

Although Subcarpathian dialects are classified broadly within the Ukrainian language group, they are located along the farthest western edge of that group and as such differ substantially from, let us say, central or eastern Ukrainian dialects. Moreover, they reflect a common linguistic rule in that they have features which make them as close, if not closer, to the immediate adjacent language group than to the rest of the group under which they are classified. For instance, the speakers of the Lemkian Rusyn dialects in Slovakia can communicate much easier with speakers of eastern Slovak dialects (themselves considerably different from standard Slovak) than with Ukrainians from Kiev or Kharkiv.

So much for the spoken language. Turning to literary language, we see that the Subcarpathian intelligentsia was generally in agreement on one thing—that the traditional Cyrillic alphabet be used as a writing system in their publications. More complex was the actual form the literary language would take. In essence, Subcarpathian authors tried each of the three possibilities mentioned above.

Like the Greeks, they tried to resurrect an archaic language; in the case of the Rusyns, this was Church Slavonic which had been used exclusively in a religious context. At varying times in their careers, this was the solution chosen by Duchnovyč, Rakovs'kyj, and other nineteenth century priests who published their sermons in Church Slavonic. The second solution—development of a literary language on the basis of a local dialect—was also tried. The early poems, grammars, and plays of Duchnovyč and later writers like Čopej and Vološyn were written in local vernacular. Similarly, under the Hungarian regime during the Second World War, most periodicals, scholarly, and literary publications appeared in the Transcarpathian dialect of the region between Užhorod and Mukačevo, as outlined in the grammars of Ivan Harajda and Reverend Julij Marina. This attempt was short lived, however.

Much more successful is the interesting case of the Rusyns in the Bačka or Vojvodina region of Yugoslavia, about 150 miles northwest of Belgrade. These people come from the very western edges of Rusyn linguistic territory, from areas near Bardejov and Trebišov in present-day

eastern Slovakia. They went to the Bačka in the eighteenth century, maintained their language, their Greek Catholic religion, and most especially their name—*Rusynj* or *Rusnaci*. And when a national revival began in the twentieth century, their intelligentsia, led by Gabor Kostelnyk, published writings based solely on the local spoken dialects. After the Second World War, under the favorable conditions provided by Tito's Yugoslavia, the Rusyn language of the Bačka Region was developed into a sociologically complete language; this means that modern terms and concepts for mathematics, biology, geography, the social sciences, law, and other fields were developed. And all this for a population of only 25,000 Rusyns.

But this development, namely a literary language based on one or more local dialects was exceptional for the Rusyn intelligentsia. Instead, leaders would usually argue that there were too many Rusyn dialects and that they were too small a people to have a language based on their own local speech. Such an interpretation was unfortunately short-sighted. First of all, every language has many dialects, and it is precisely the job of the intelligentsia to choose one or more of these as the basis for a standard written form. Secondly, Carpatho-Rusyns, who numbered about half a million in the first part of this century were unaware that at the same time the much smaller Icelanders (150,000), Luxemburgers (275,000), and Lusatian Sorbs (80,000), to name but a few, all had literature and publications written in languages based for the most part on the vernacular.

But Rusyn leaders generally did not take up the challenge; rather, they looked well beyond the spoken language of their own people (which they unfortunately too often scorned) and accepted instead a ready-made literary language, whether it be another Slavic tongue like Great Russian or Ukrainian, or one totally unrelated like Latin or Magyar. In the late nineteenth century, Great Russian or Magyar were the more popular, but whereas they could learn Magyar in school, Russian had to be learned on their own and the results were not always positive. In fact, most nineteenth century Subcarpathian writers wrote in a varying mixture of Great Russian and local Rusyn, with some Church Slavonic thrown in—a combination never standardized. This combination was referred to by some Rusyns as the “traditional Carpatho-Russian language” and by critics as the *jazyčie*, or macaronic jargon.

By the twentieth century, some Rusyn writers learned Great Russian very well—as we shall see in the writings of Karabeš and Popovyč—while others began to use literary Ukrainian, also correctly, as in the works of Grendža-Dons'kyj, Boršos-Kumjats'kyj, and Zoreslav. The point is that traditionally the majority of the Carpatho-Rusyn intelligentsia chose, even if they did not know it well, to write in an already developed literary language—Latin, Magyar, Great Russian, Ukrainian, and sometimes Church Slavonic—and to look down upon the speech of the people as something to be reserved only for the kitchen and market place.

One brief word on Rusyn publications in the United States. As in the Old Country, most writers here have tried to write in

an already developed literary language, generally Great Russian, and among the most recent immigrants, Ukrainian. The results, especially with regard to Russian, have been worse than in the homeland, most simply because these writers rarely, if ever, studied Great Russian. The result is a language, usually in the Latin alphabet, which is basically the dialect of Rusyns from eastern Slovakia (from whence most Rusyns in this country originated) with some Russian words added. This is the language of writers like Emil Kubek, Joseph Hanulya, Peter Maczkov, and Orestes Koman. It is interesting to note that a grammar by Hanulya and an elementary primer by Maczkov were published specifically for Rusyns in the United States. The linguistic forms they adopted were similar to standard Great Russian, but in all their other writings they used mainly the Rusyn dialect of eastern Slovakia mentioned above. (*To be continued*)

Paul R. Magocsi

RECENT PUBLICATIONS 1976 (continued)

Naukovyj zbirnyk Muzeju Ukrajins'koji Kul'tury u Svydnyku (Scholarly Anthology of the Museum of Ukrainian Culture in Svidník), Vol. VII. (Svidník, Bratislava, and Prešov, 1976), 644 p.

After a delay of four years, the important *Naukovyj zbirnyk* has reappeared in its largest issue to date. It includes 17 articles (in Ukrainian, Slovak, and Russian) dealing with the history, ethnography, and language of the Carpatho-Rusyns, with special emphasis on the Prešov Region of eastern Slovakia. Besides several articles dealing with the last years of World War II in the region, there are several other studies of particular value including a previously unpublished manuscript on pedagogy (1861) by Ivan Stavrovs'kyj-Popradov (the father of the well-known poet); a study on the beginnings of Carpatho-Rusyn ethnography in the late nineteenth century by Olena Rudlovčák; and an illustrated analysis of Carpatho-Rusyn village (folk) architecture in eastern Slovakia by Myroslav Sopolyga. The volume includes an index.

Nova dumka (New Idea), Vol. V, Nos. 11 and 12 (Vukovar, 1976), 144 and 160 p.

The size of *Nova dumka*'s issues has expanded to incorporate more scholarly as well as popular material on the life of Yugoslavia's Rusyns. This volume reveals the journal's desire to serve as an international forum (the only one) for studies about Carpatho-Rusyns in all parts of the world. Hence, there are articles by Oleksa Myšanyč (Kiev) on education and printing in Subcarpathian Rus' during the seventeenth and eighteenth centuries; by Attila Paladi-Kovács (Budapest) on Carpatho-Rusyn settlements in north-eastern Hungary; by Mykola Mušynka (Prešov) on the Czech friend of Yugoslavia, František Hlaváček; and by Paul R. Magocsi (Cambridge, Mass.), the first part of the Rusyn translation of his *Historiographical Guide to Subcarpathian Rus'*.

Roman, Jaroslav. "The Establishment of the American Carpatho-Russian Orthodox Greek Catholic Diocese in 1938: A Major Carpatho-Russian Uniate Return to Orthodoxy," *St. Vladimir's Theological Quarterly*, Vol. XX, No. 3 (Crestwood/Tuckahoe, N.Y., 1976), pp. 132-160.

This is the only comprehensive discussion of the founding of the "Johnstown Diocese" led for almost four decades by Bishop Orestes Chornock. The author surveys briefly the earlier Greek Catholic movements to Orthodoxy in the United States and then focuses on the celibacy controversy of the 1930s which resulted in the creation of the only distinctly Carpatho-Rusyn (Carpatho-Russian) Orthodox Church based today in Johnstown, Pennsylvania.

Roman, Mychajlo. *Žyttja i tvorčist' Fedora Ivančova* (The Life and Work of Fedor Ivančov). Prešov: KSUT, 1976, 96 p.

This is the eighth in a series of popular brochures published by the Central Committee of the Cultural Union of Ukrainian Workers in Prešov, Czechoslovakia. The work deals with the short-story writer Ivančov who, although born in Subcarpathian Rus', settled in the Prešov Region after World War II where he has done most of his publishing.

Rudlovčák, Olena. *Chrestomatija zakarpats'koji ukrajins'koji literatury XIX stolittja* (An Anthology of Transcarpathian Ukrainian Literature in the 19th Century), Part 1. Košice: Rektorát Univerzity P.J. Šafárika, 1976, 242 p.

This anthology, whose first part appeared in 1964, covers the first half of the nineteenth century. It includes texts of twenty-five Carpatho-Rusyn authors (in the original, usually dialectal language), each preceded by short analyses (in Ukrainian) by the talented literary historian O. Rudlovčák. The chief value of the volume lies in the fact that the works of some authors (Lodij, Pastelij, Ripa, Lučkaj, Vysloc'kyj, Nod', Janovyč, Bystran) were either never published before or had appeared only in obscure publications. It is a pity this volume was not prepared for a wider audience than the students of Šafárik University in Prešov for whom it is intended as a course textbook.

Sopolyga, Myroslav. *Narodna architektura ukrajinciv Schidnoji Slovaččyny—L'udová architektúra ukrajincov východného Slovenska* (Folk Architecture of the Ukrainians of Eastern Slovakia). Svidník: Muzej ukrajins'koji kul'tury, 1976, 132 p. This is a handsomely produced collection of 123 photographs of traditional village houses (interiors and exteriors), barns, haystacks, stables, wells, fences, mills, and a few wooden churches. A short introduction with parallel texts in Ukrainian and Slovak discuss the basic aspects of Carpatho-Rusyn folk architecture in Eastern Slovakia.

OUR FRONT COVER

Church at Rovné (Prešov Region), pen and ink drawing by Michael Buleza. Reproductions of this and other sketches are available at a reasonable cost by writing to Michael Buleza, Byzantine Catholic Seminary, 3605 Perrysville Ave., Pittsburgh, PA 15214.

RECENT ACTIVITIES

Cleveland, Oh. Jerry J. Jumba of Pittsburgh has accepted a teaching and research position in the Byzantine Catholic Diocese of Parma beginning September, 1980. His tasks include instructing diocesan school students in Carpatho-Rusyn folk dancing, singing, and folk customs. He will publish a book of Carpatho-Rusyn folksongs, and will produce a Carpathian Chant Supplement and Cantors' Guide. Along with helping to establish a diocesan music library of folk and liturgical music, Mr. Jumba hopes to do extensive field research interviewing Carpatho-Rusyn immigrants with regard to life in the Old Country, the immigration experience, and folklore.

McKeesport, Pa. Throughout the United States, summer folk festivals of many sorts add color to everyday life, and give Americans of all ethnic backgrounds a chance to come out and share the best of their foods, crafts, dances, and songs. In areas where Carpatho-Rusyns have settled, the folk festivals are frequently enhanced by lively *karičky* (circle dances) and *sokýry* (axe dances) which never fail to excite a crowd. In the Greater Pittsburgh area there are a large number of folk festivals, and Carpatho-Rusyns, who are numerous and culturally active here, perform in many of them.

The McKeesport folk festival—International Village—held between August 19-21 was a particularly significant event for the Rusyn community of Pennsylvania. In an interview, Andrew Kovaly, co-director of the host group for Rusyns—*Rusynj*, a Carpatho-Rusyn folk group based at St. Nicholas Church in McKeesport—explained: "The festival is different from the others. This is the first time three individual Carpatho-Rusyn groups are joining forces to dance and sing together. But that's not all. This is the first time that the three groups are from separate religious jurisdictions: We, *Rusynj*, are Byzantine Catholics; the group *Karpatj* from Ambridge, are Carpatho-Russian Orthodox of the Johnstown Diocese (St. John the Baptist); and the Monessen group, the *Carpathian Youth Choir and Dancers* are from the Orthodox Church in America, the OCA (St. John the Divine). We young people are rediscovering each other after years of isolation because of religious controversies. We are finding that we share the same values and the same rich Carpatho-Rusyn cultural heritage. It's very exciting!"

John Righetti, director of the Monessen group, concurs and adds: "Many of the 'Russians' in the OCA are really Carpatho-Rusyns whose parents and grandparents come from today's eastern Slovakia and western Ukraine, yesterday's Austro-Hungarian Empire. For various reasons, many Carpatho-Rusyns in the OCA see themselves as "soft" Russians, not "hard" Russians like the Muscovites; in other words, not quite on an equal standing as the "hard" Russians. The fact is, though, that we are a separate ethnic group with our own history and culture and sense of identity. We don't have to try to be like Great Russians or anyone

else. We have our own individual and fascinating Carpatho-Rusyn culture to explore and exhibit. Participants here in all three groups have discovered that their grandparents come from some of the same villages in the Old Country. We share the same roots. Friendships made here in McKeesport won't be easily forgotten."

Father John Gido, spiritual director and participant in the Ambridge group, stresses the new pride the young people are taking in themselves: "They have worked for hours drenched in sweat perfecting a dance—and the finished product is a joy which gives us all a tremendous sense of

satisfaction. The ancestors of these young people would never have believed that now, in 1980, thousands of miles from the homeland, their young descendants—some not yet teenagers—would be moving to the same rhythms and enjoying the same songs they did. And they would be mighty proud, too!"

Jerry Jumba, who supervised the entire three-group Rusyn show, was exhausted, but exhilarated after the performance. When asked how he would assess the show and the whole joint experience, he responded with a big smile and an exuberant traditional Carpathian leap into the air.



Directors of the Pittsburgh area Carpatho-Rusyn folk groups; left to right: John Righetti (Monessen), Ed Jones (McKeesport),

Rev. John Gido (Ambridge), Andrew Kovaly (McKeesport); seated: Helenka Ura (McKeesport).

Courtesy of *The Daily News* (McKeesport, PA.)

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A Newsletter on Carpatho-Rusyn Ethnic Heritage



FROM THE EDITOR

The week of October 27—which now seems a long time ago—was a real Carpatho-Rusyn week in Pittsburgh. Within a few days, two major events centered around Carpatho-Rusyns were held at two of Pennsylvania's major universities. The University of Pittsburgh hosted a seminar and lecture by Dr. Paul R. Magocsi, while Duquesne University sponsored a conference session that included three papers on Carpatho-Rusyns. Each event was interesting in its own way, although both shared a common feature in that they were exceedingly well-attended. At both there was a variety of people, including many young people (especially at the Pittsburgh event) and clergy from all the major religious groups containing Carpatho-Rusyns and their descendants: Byzantine Catholic, Carpatho-Russian Orthodox (Johnstown Diocese), and the Orthodox Church in America (OCA). Such a coming together and fraternizing would probably have been impossible a generation or less ago. People came from neighbouring states, and I was astounded when some approached me at the Pittsburgh event saying they had driven a couple of hundred miles to hear Dr. Magocsi's talk, and that they planned to attend the Duquesne lectures as well. I have some thoughts and observations on this week, most especially on the event held at the University of Pittsburgh.

There were between 50 to 60 people of all ages crowded into a small room for Dr. Magocsi's noon seminar—university and community people, lay and clergy. Anticipation was reflected in their faces. The speaker, after all, was the author of the most comprehensive study so far on Carpatho-Rusyns, *The Shaping of a National Identity: Subcarpathian Rus', 1848–1948*. He had come to answer some burning questions, and there were many. The seminar setting, unlike the lecture in the evening, was intended to allow for extensive audience participation.

What were the various nationalist tendencies among Carpatho-Rusyns in the old country? Why have we descendants sometimes had difficulty naming ourselves and identifying our roots? Other questions dealt with abstractions and subtle distinctions: What is the difference between an ethnic group and a national group? Answer: an ethnic group, particularly in the European context, is a population which usually possesses a distinct territory, and whose people share common traditions and speak related dialects. A national group or nationality is like an ethnic group, but in addition—and this is crucial—its members are clearly aware of the interrelationship between themselves and their co-nationals. They know that they are a group distinct from all others.

Some questions were historically oriented about more specific subjects: What is Rus'? Is it the same as Russia? Answer: No. To translate Rus' as Russia is not accurate. Rus' need not be translated as anything other than Rus'. Rus' is an older term that originally referred to a medieval East Slavic civilization with its center at Kiev. Thus, monks writing the oldest East Slavic chronicles of the time employed the term, and until as late as the nineteenth and twentieth centuries, the name Rus' enjoyed currency among East Slavs living on both sides of the Carpathian Mountains. Thus, Subcarpathian Rus' (*Podkarpatska Rus'*) uses the term in the same ancient tradition. A Rusyn is an inhabitant of Rus', the suffix *-yn/-in* meaning precisely "inhabitant of" or "member of" in the Slavic languages. The questions kept

coming, and the session lasted two hours.

Before long, a chilly autumn evening descended over Pittsburgh. The mills along the river valleys, where so many of our grandfathers worked and our fathers still work, stoked up their furnaces for the night shift. Meanwhile in the spacious corridor adjacent to the lecture hall at the university, we stacked one table high with books from the Carpatho-Rusyn Research Center and set up a pastry sale sponsored by the local Rusyn folk ensembles. People began arriving and mingling, and promptly at 8 p.m. the lecture began. There were over 350 people present in a mix similar to that of the noon seminar. What did Dr. Magocsi say? Extensive excerpts of his talk will be run in the next issue of the newsletter. Briefly, he spanned far and wide the twentieth century, choosing out bits of information from older times and piecing together for us a puzzle which reflected the life and history of the Carpatho-Rusyns from Europe to America.

But wait—he cautioned in so many words—the puzzle is incomplete. Pieces are missing, still to be provided and set into place. And by whom? The man who had come to answer our questions now challenged us with a question. What are the missing pieces and who could provide them? The answer to this? Let me try. The missing pieces are the continuation of us and our culture—certainly a complex culture, different in the immigration than in the old country. The dances and songs performed after the talk are a continuation of that culture; the folk costumes and pastries, also; and the books and articles preserve and transmit the most vital information about our past without which we fade into ignorance and fail to learn and direct consciously our present and future.

These are the missing pieces. We carry them within ourselves. And we are already there on the puzzle board, although we have not yet realized our potential, nor have we rallied together and become set into our proper places to create a meaningful whole. And who can provide the pieces and set them in place? Again, it must be us. We are both the pieces and the providers. It is up to us, and especially to those among us who have the necessary background and abilities, to come forth and be leaders.

Furthermore, every puzzle needs some kind of outer frame or border. The framework within which our endeavours may be accomplished is the Carpatho-Rusyn Research Center, a non-sectarian, non-profit organization—neutral territory in which Carpatho-Rusyn Americans of all religious persuasions can work together, exchange ideas, explore the culture of the homeland.

Many books were purchased after the evening lecture, delicious pastries were consumed, songs and dances were enjoyed. People left inspired, reflecting on the day's event, and perhaps remembering Dr. Magocsi's final question: "Will the enthusiasm that has awakened us these past few years fade away and will Americans of Carpatho-Rusyn descent reject the call of the national poet, Aleksander Duchnovyč, and fall back once again into a deep slumber?"

Let us hope that this final challenge will not go unheeded, and that we will all contribute consciously to shaping the future. Again, we ask those of you who can: organize our membership, make a financial contribution, or help in some way, to write to the Carpatho-Rusyn Research Center, 335 Delano Place, Fairview, New Jersey 07022, or to Professor Patricia Krafcik, Slavic Department, University of Pittsburgh, 120 Loeffler Bldg., Pittsburgh, PA 15260.

MICHAEL ROMAN

The year 1980 witnessed a significant event in the history of Carpatho-Rusyns and their descendants in the United States, for it was the year that Michael Roman retired from his post as editor of the *Greek Catholic Union Messenger*, the oldest and most influential Rusyn-American newspaper. The 68-year-old Roman had held this position since 1936, when he was elected assistant editor of the Greek Catholic Union's (GCU) publication, then called the *Amerikansky Russky Viestnik*, at a national convention of the organization in Wilkes-Barre, Pennsylvania. He became editor-in-chief the following year, and remained helmsman of the newspaper from the stormy mid- and late 1930s, through the years of World War II and the Cold War, and finally down to the present time, addressing an audience of third- and fourth-generation Rusyn Americans.

Michael Roman was born on October 17, 1912, in Cone-maugh, Pennsylvania, to John and Barbara Roman, who immigrated from Ugoča and Už counties in the former Austro-Hungarian Empire. Roman was baptized in Holy Trinity Greek Catholic Church where he served as altar boy for Father Nicholas Stecovich. Roman's vivid memories of childhood and youth are centered on the almost village-like community atmosphere of his neighborhood where relatives and fellow countrymen—*krajane*—all lived in close proximity, their lives naturally revolving around the church.

Like many of his peers, Roman grew up first speaking a Rusyn (he prefers Rusin) dialect. His mother, using Latin letters and a basic knowledge of the language of her adopted country, helped him learn English. An accident with dynamite caps early in Roman's childhood injured his hand and lessened his chances for a successful career in any job with physical requirements. At the same time, though, he was encouraged to study and to develop his intellectual abilities. With strong support from his teachers, a driving ambition, and a natural talent for words, the young Roman won numerous awards for essays, oratory, extemporaneous speaking and debate in high school. He continued his education at the University of Pittsburgh in Johnstown for three years, and spent the fourth year at the main campus in Pittsburgh, graduating with a Bachelor of Science degree in education. Three years after assuming the editorship of the *GCU Messenger*, Roman married Mary Radvak at St. John Chrysostom Byzantine Catholic Church in the Greenfield area of Pittsburgh, where they are still parishoners. Their two children, Michael and Peggy, are both married, and six grandchildren grace the family circle.

As editor of a widely-read publication for 44 years, Roman recalls how he frequently found himself at the pulse of his people's history and playing a direct role in it. Indeed, he assumed his strategic post at a time when the Greek Catholic (Byzantine Rite) Church had been plunged into the divisive celibacy struggle of the 1930s. Although not personally in favor of the Roman Catholic position on celibacy for the Greek Catholic clergy, Roman decided to support the Church's decision. Like most extremely difficult dilemmas, this one could be and was approached by many people from different points of view. Roman, always a peacemaker, modified his point of view in accordance with the bishop's policy, and as the editor of the influential *GCU Messenger* he played a major role in restoring peace within the ranks of the Greek Catholic Church.

Throughout the years, Michael Roman has not only edited



the *GCU Messenger*, he has also published in it much of his own work—often the result of hours of research. A particularly outstanding contribution was his series of articles on the origin and meaning of Carpatho-Rusyn family names. In connection with this, one of the most admirable and inspiring features of Roman is the enthusiasm and energy he puts into his research and work. Moreover, he has always found time to attend courses and seminars at the University of Pittsburgh. He is currently chairman of the Russian Room Committee at the University's famous Cathedral of Learning. Retirement from the editorship by no means represents a ceasing of such activity. He has a number of projects awaiting him, among them research in Carpatho-Rusyn folklore, the compiling of his personal memoirs, and a long-anticipated journey to his parents' homeland, today within the borders of the Soviet Union.

The *Carpatho-Rusyn American* extends congratulations to Michael Roman for the years he has devoted to his people, and wishes him many healthy and productive years ahead. *Na mnohaja i blahaja l'ita!*

In the first installment of this article, the author established the fact that for Carpatho-Rusyns, as for many other people, there is a difference between the spoken and written or literary languages. After defining the spoken language of Carpatho-Rusyns, the author then demonstrated how the choice and development of a literary language or languages was closely linked with the varied nationalist and religious tendencies of certain groups and included Latin, Magyar, Great Russian, Ukrainian, and sometimes Church Slavonic. —Editor

(Part 2)

Let us now turn to Carpatho-Rusyn authors and look at some of their writings. Although there were some examples of moral and lyric poetry, a few odes, and even a play written in the eighteenth and early nineteenth centuries, Carpatho-Rusyn literature does not really get its start until the appearance in the mid-nineteenth century of the works of Aleksander Duchnovyč. Duchnovyč was born in 1803 in the Zemplin County village of Topol'ja, now in the Rusyn-inhabited Prešov Region of eastern Slovakia. He justifiably has been called the "national awakener" (*narodnyj buditel'*) of the Carpatho-Rusyn people. He was ordained a Greek Catholic priest, but did not limit his activity to religious concerns. From the beginning, he realized the importance of education and admonished passive Rusyn parents to send their children to school, because, as he said, "a people without an education cannot call itself a people."

Duchnovyč went on to publish the first elementary primer of the Rusyn language in 1847, the first plays, and the first Rusyn literary almanacs beginning in 1849. He established the first Rusyn cultural society in his own apartment in Prešov—the so-called Prešov Literary Organization—and he wrote several textbooks for students as well as a history of the Carpatho-Rusyns and a history of the Greek Catholic Eparchy of Prešov. In all these activities, Duchnovyč maintained close ties with both Slovak and Galician national leaders. He was a good friend of Ján Andraščík, a proponent of Slovak nationalism in eastern Slovakia, and it was probably under his influence that Duchnovyč wrote in Rusyn dialect. In one often-quoted poem dedicated to the newly-installed Greek Catholic Bishop of L'viv, Hryhorij Jachymovyč, Duchnovyč expressed how Carpatho-Rusyns were happy whenever joy came to their Galician brethren, because "your people beyond the mountains are not foreign to us" (*Bo svoj za horamy—ne čuži*).

There is an important thing to remember about Duchnovyč's use of language: for him, certain types of works would require different linguistic forms. Thus, in his sermons he wrote in Church Slavonic, in his histories and plays he tried to use Great Russian, while in his elementary textbooks and poetry—works intended for the people—he used local

Rusyn speech. If his heart remained with the people, his mind was led on to what he thought were greater things, and it seems somewhat ironic that the father of Carpatho-Rusyns, the author of so many poems in their language, could at one stage in his career become concerned that too much local dialect was being used in publications. "Which German, Frenchman, Englishman writes as the normal person speaks? None! . . . We must liberate ourselves from the mistakes of peasant vulgarisms and not fall into the mire of peasant phraseology." Despite his equivocal attitude on the spoken language of the people, Duchnovyč still composed what were to become the two most well-known Rusyn poems. The first was set to music in the early 1920s and subsequently became the national anthem:

Subcarpathian Rusyns (Podkarpats'kiy rusyny)

Subcarpathian Rusyns,
Arise from your deep slumber!
The voice of the people is calling you—
Don't forget your own!
Our beloved people,
Let them be free,
Let them be spared of
Hostile storms.
Let justice be implanted
Among the whole Rusyn race!
The desires of the Rusyn leaders:
Long live the Rusyn people!
We all pray to the Lord on high
To preserve and give us a better Rusyn life.

The second poem, entitled "Vručanie" (Dedication), first appeared in 1851 in the literary almanac *Pozdravlenie rusynov* (Greetings for the Rusyns), and it has come to symbolize the national expression of all Carpatho-Rusyns:

Dedication (Vručanie)

I was, am, and will remain a Rusyn
I was born a Rusyn,
I will not forget my faithful people
And will remain their son.
My father and mother were Rusyn,
All my relatives,
Sisters and brothers, and
The whole community Rusyn.
My great and might people
Are united together in peace,
And with renewed strength and spirit
Are magnanimous to all others.
I came into the world under the Beskyds,
The first air I breathed was Rusyn,
And it was on Rusyn bread that I was first fed.
A Rusyn it was who cradled me.

When I opened my mouth for the first time
 I spoke Rusyn words,
 And it was over Cyrillic letters
 That sweat ran from my young brow.
 Later I was educated as a Rusyn
 And as such went out into the wide world.
 But I did not forget
 My own people.
 And now who shows me the way?
 Who nourishes me? Who uplifts me?
 It is the Rusyn nation
 Which upholds my respectability.
 So to you my people
 I bow down as to a living God.
 Through sweat and hard work
 I pay back my obligation
 And give to you as much as I can.
 Accept as a gift and with sincerity
 This little book,
 And this writer's words:
 I will not forget to sacrifice this repentance
 From the bottom of my heart.
 I will remain your devoted
 Friend until I die.

From these two excerpts of Duchnovyč's work, we can see certain elements, certain motifs, that were to be repeated over and over again in Carpatho-Rusyn literature. One is a fervent love of the native land and its people, who are called upon to realize their strength through an awareness of belonging to a larger national group. Moreover, this national group is usually described as one that was powerful in the past and that must be reckoned with again in the future. These are the hallmarks of romantic nationalism which had dominated so much of European literature in the nineteenth century. In the works of Duchnovyč and other Subcarpathian authors there is also a heavy dose of realism, with emphasis particularly on the suffering and poverty of the peasant masses.

This realism is already evident in a contemporary of Duchnovyč, Aleksander Pavlovyč, who was born in 1819 in Šarišské Čorné, not far from Bardejov in present-day eastern Slovakia. Pavlovyč was orphaned at an early age, spent several years of his youth in Galicia, but then returned to his native land, a region popularly called Makovyca, to which he dedicated much of his poetry. The poverty of the Rusyns and the beginnings of the immigration to America are already recalled in his poem "Bidstvo Makovyč" (Poverty in the Land of Makovyca):

Poor, poor land of Makovyca,
 The widow with her orphans,
 The unlucky mother at home,
 Who with great difficulty is raising her children.

To take care of the great debts
 Money came from America,
 But it is already ending
 And the people are very worried.
 As long as there was money in the village,
 Each one would lend it to the other,
 And they could buy bread
 And pay off the debts.
 But now what is there to do?
 There's no place to borrow money!
 The Land of Makovyca is deserted,
 Crying, sighing, grief-stricken—
 Her children are leaving,
 Why are they fleeing across the oceans?

These lines of Pavlovyč reflect the fact that the late nineteenth century was economically and culturally one of the worst times in the history of Subcarpathian Rus'. Starvation forced many peasants to leave for America, and the pressure of the Hungarian government was transforming many young educated Rusyns into Magyars. In such a desperate situation, a few writers turned their thoughts to Russia, which they felt some day might liberate them. In fact, they considered themselves to be part of one Russian people which lived in lands stretching from the Carpathian Mountains to the Pacific Ocean. In contrast to neighboring Galicia, where the population was more and more becoming aware of a Ukrainian national identity, Subcarpathians looked for solace in the past and wrote stories and poems about the supposed glories that Rusyns once experienced. Moreover, they stressed that Subcarpathia had once belonged to Kievan Rus', that is, to *svjataja Rus'*—Holy Rus'—and that the modern-day inheritor of that eastern Slavic civilization was Russia, the land of the Orthodox tsars. There was no reason to fear the Magyars, these Rusyns thought, when mighty Russia was behind them.

Such a view, I might add, was not unique to Rusyns; in fact, it was a latter-day version of pan-Slavism, an ideology begun in the early 19th century by the Slovak writers Ján Kollár and Pavel Šafárik and believed in also by many Serbs, Bulgarians, Czechs, and Galician Rusyns—an idea that saw in Russia salvation for all the Slavic peoples. Such thoughts dominated the writings of Subcarpathian authors until the end of the century, and it is interesting to note that it is precisely at this time that the Rusyns of Subcarpathia and Galicia begin to go their separate ways. While the Ukrainian national movement became stronger and stronger in Galicia, in Subcarpathian Rus' leaders became convinced that they were Russians and part of one mighty people from the Carpathians to the Pacific.

(To be continued)

Paul R. Magocsi

RECENT ACTIVITIES

Cleveland, Oh. On Sunday, October 12, 1980, a "Carpatho-Rusyn Tour" was sponsored by "Peoples and Cultures of Cleveland," a non-profit organization specializing in guided tours of the many ethnic groups of the Greater Cleveland area (1330 Old River Rd., Cleveland, Oh. 44113). The tour was led by Barbara Lizanich Sanders and James Batcha, and was planned in cooperation with the Byzantine Catholic Diocese of Parma. The approximately 75 people who participated were bussed for a sightseeing tour from Holy Ghost Byzantine Catholic Church in Cleveland to St. Gregory the Theologian Church in Lakewood. The afternoon trip concluded at the Cathedral of St. John the Baptist in Parma. Here, Jerry Jumba hosted a program including a Carpatho-Rusyn folk arts display and a slide show on Carpathian folk roots. A buffet dinner of traditional Rusyn dishes was followed by a performance of "The Carpathians," a Rusyn folk ensemble from St. Nicholas Church in Barberton, Oh., directed by James Senderak, choreographed and accompanied by Jerry Jumba.

Cambridge, Mass. In October 1980, Harvard University Press published the *Harvard Encyclopedia of American Ethnic Groups*. This is the first book of its kind and its appearance has been marked by extensive media coverage, including a formal reception at the White House hosted by President Carter. The encyclopedia contains entries on 106 groups, including a major essay on Carpatho-Rusyns, who are treated as a distinct ethnic group in the United States. The encyclopedia is available through your local bookstore.

Washington, D.C. Between October 16 and 19, 1980, the Czechoslovak Society of Arts and Sciences (SVU) held its Tenth International Congress at Georgetown University. One of the sessions, held on October 19, and chaired by Dr. Paul R. Magocsi, was devoted entirely to Rusyns in the First Czechoslovak Republic, 1919–1938. Speakers and their topics included: Dr. Miroslav Kohak (former director of the press office in the Czechoslovak Parliament)—"Czechoslovak Governmental Policy Toward Subcarpathian Rus'"; Professor Alexander Baran (University of Manitoba)—"The Intelligentsia of Subcarpathian Rus' in the Central Government"; and Edward Kasinec (Harvard University)—"Ukrainian Bookmen and Subcarpathian Rus', 1920–1939." John Berta (State University of New York at Binghamton) was scheduled to speak on Slovaks and Rusyns during the First Republic, but was unable to attend because he is presently in Bratislava doing research. Of particular interest were the papers of Dr. Kohak and Professor Baran, who presented respectively the Czech and Rusyn interpretations of the controversial interwar period and the struggle for Subcarpathian autonomy.

Toronto, Ontario. Between October 22 and 25, the Canadian Research Social Science Council sponsored a conference at York University dealing with the problems of ethnicity and the mother country. Professor Arthur Tuden of the Department of Anthropology at the University of Pittsburgh presented a paper entitled, "Ethnicity and Multiple Affiliations: A Case Example—The Rusyns." Professor Tuden based his study on Carpatho-Rusyn immigrants and their

descendants in the Pittsburgh area.

Pittsburgh, Pa. On October 28, the University of Pittsburgh initiated a series of annual lectures on the Slavic peoples. Each year, a seminar and evening presentation will be devoted to a single Slavic ethnic group. This year the group discussed were the Carpatho-Rusyns. The featured speaker was Dr. Paul R. Magocsi, Associate Professor in the Departments of Political Economy and History at the University of Toronto and Senior Research Fellow at Harvard University. Dr. Magocsi held a noon seminar at the university and in the evening addressed an audience of over 350 people on the topic, "Carpatho-Rusyn Ethnicity: Past Developments and Future Prospects." Following the evening lecture, Carpatho-Rusyn pastries and coffee were served and entertainment was provided by folk ensembles from the Greater Pittsburgh area, including *Rusyn̄* of St. Nicholas Byzantine Catholic Church (McKeesport), *Karpat̄* of St. John the Baptist Carpatho-Russian Orthodox Church, Johnstown Diocese (Ambridge), the Carpathian Youth Choir and Dancers of St. John the Divine Orthodox Church in America (Monessen), and *Slavjane* of Holy Ghost Byzantine Catholic Church (McKees Rocks).

Pittsburgh, Pa. As part of the Fourteenth Annual Duquesne University History Forum, a special evening session on "Aspects of Carpatho-Ruthenian History in Europe and in the United States" was held on October 29, 1980. It was sponsored jointly with the Byzantine Catholic Archdiocese of Pittsburgh and was moderated by Pittsburgh Bishop John M. Bilock. The following papers were presented: "Historical Background of Carpatho-Ruthenians in America" by Reverend Athanasius Pekar (Vatican City)—read in his absence by Professor John Hanchin (California State College, California, Pa.); "The Byzantine Catholic Church and Carpatho-Ruthenian Culture in America" by Monsignor Basil Shereghy (Byzantine Catholic Seminary, Pittsburgh); and "Carpatho-Ruthenia Between the Two World Wars" by Professor Michael S. Pap (John Carroll University, Cleveland). Commentary on the papers was provided by Professors Walter C. Warzeski (Kutztown State College) and Bruce L. Weston (California State College). The session was well-attended and was followed by a wine and cheese reception.

Berkeley, Calif. The University of California at Berkeley, one of this country's leading universities, has announced that in January 1981, Edward Kasinec will become Librarian for Slavic Collections in its General Library. Since 1973, Mr. Kasinec has been Librarian at the Ukrainian Research Institute, Harvard University. He has been instrumental in conceiving or participating in several Rusyn endeavours in the United States, including the Carpatho-Ruthenian microfilm project at the University of Minnesota, the *Guide to the Amerikansky Russky Viestnik*, and the conference on Carpatho-Rusyn immigration held at Harvard in 1974. We wish him well in his new post and hope that this remarkably productive son of Carpatho-Rusyn immigrants will continue to make important contributions to the preservation of Rusyn culture in the United States.

RECENT PUBLICATIONS 1976 (continued)

Švetlosť (Enlightenment), Vol. XIV, No. 1 (Novi Sad, 1976), 398 p. and 64, 31, 39, 31 p.

Like previous volumes, the latest 4 issues of *Švetlosť* include new literary works by Rusyn authors in Yugoslavia, as well as literary criticism, contemporary politics, book reviews, and scholarly studies. Within the last category are the third and fourth parts of Arpad Lebl's study on the social structure of Rusyns in Yugoslavia, three works by Ljubomyr Medješy on Rusyn ethnography, and four studies on the Vojvodinian (Bačka) Rusyn language.

Tam, kolo Dunaju . . . : zbirnyk opovidan' (There, Along the Danube: An Anthology of Short Stories). Užhorod: Karpaty, 1976, 304 p.

This is the first anthology of Vojvodinian (Bačka) Rusyn literature to be translated into Ukrainian and published in the Soviet Union. The works of seven contemporary authors are represented: Mychajlo Kovač, Jevhenij Kočyš, Vladymyr Byl'nja, Mykola Kočyš, Vlado Kostel'nyk, Štefan Hudak, and Djura Latjak. A short introduction by the Soviet Ukrainian scholar, Oleksa Myšanyč, provides a brief cultural history of the Rusyns in Yugoslavia and recognizes the distinctiveness of their literary language. The collection ends with biographical notes on each author.

Tvorčosc: hlasnjik družtva za rusky jazyk y lyteraturu (Works: Organ of the Society for Rusyn Language and Literature), Vol. II, No. 2 (Novi Sad, 1976), 93 p.

The second issue of the new Yugoslav Rusyn scholarly journal includes 7 articles (again mostly in linguistics), 3 appendices, a review of the Society's recent activity, and a 25-page sample (with title page and introduction) of the soon-to-be published *Slovník serbskohorvatsko-rusky* (Serbo-Croatian-Rusyn Dictionary).

UNT na službi narodu (The Ukrainian National Theater in the Service of the People). Bratislava and Prešov: Slovenské pedagogické nakladateľstvo, odbor ukrajinskej literatúry, 1976, 71 p. and 80 plates.

This album is devoted to the 30th anniversary of the Ukrainian National Theater and the 20th anniversary of the Duklja Dance and Song Ensemble. The brief texts trace the histories of the dramatic theater (founded 1946) and dance ensemble (founded 1956) and provide a list of all the premiere performances of each group. More than 150 photographs are included.

Vanat, Ivan. "Sociálno-ekonomické postávenie ukrajincov na východnom Slovensku v rokoch 1918–1929" (The Socioeconomic Status of Ukrainians in Eastern Slovakia During the Years 1918–1929), *Nové obzory*, Vol. 18 (Prešov, 1976), pp. 39–73.

This study is based on a doctoral thesis written by the author for the University of Bratislava in 1972. The article is based on archival sources and includes 11 statistical tables. It stresses the traditional economic backwardness of the Rusyn-inhabited Prešov Region before 1914, the destruction that took place during World War I, the continued economic underdevelopment during the first decade of Czechoslovak rule, and the resultant weakness and unorganized character

of the Rusyn national movement during those years.

Vozz'jednannja ukrajins'kych zemel' v jedynej ukrajins'kij radjans'kij deržavi — toržestvo lenins'koji nacional'noji polityky KPRS (The Unification of Ukrainian Lands into one Ukrainian Soviet State—The Triumph of Leninist Nationality Policy of the Soviet Union's Communist Party). Užhorod: Užhorodsk'ij Deržavnyj Universytet, 1976, 280 p.

This Ukrainian-language volume contains the texts of 70 short papers that were given at a conference held in Užhorod on April 17–18, 1975, to celebrate the 30th anniversary of Subcarpathia's incorporation into the Soviet Union. The great majority of papers deal with the history of the region since 1919, most especially the role of the local Communist Party.

Woytak, Richard A. "Polish-Hungarian Relations and the Carpatho-Ukrainian Question in October, 1938." *East European Quarterly*, Vol. X, No. 3 (Boulder, Colo., 1976), pp. 367–374.

This short essay describes some aspects of Polish-Hungarian negotiations about the Subcarpathian region which both countries were interested in obtaining from Czechoslovakia.

Zerkal', Sava. *Ukrajins'ka zemlja i narid za Karpatamy* (The Ukrainian Land and People Beyond the Carpathians), Biblioteka Ukrajins'koho Hromads'koho Slova, č. 14. Paris: Ukrajins'ka Hromada u Franciji, 1976, 264 + vi p., 5 maps.

This survey of Subcarpathian history from prehistoric times to 1919 is based exclusively on secondary sources and presents the Ukrainophile understanding of the area's past.

WITH APPRECIATION

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OUR FRONT COVER

The traditional preparation for winter. Recent photograph from Vyšná Jablonka (eastern Slovakia).

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